THE CURATE'S VADE MECUM

J. R. BALDWIN

DUKE
UNIVERSITY

LIBRARY

The Curate's Vade Mecum or How to Visit

THE CURATE'S VADE MECUM

OR

HOW TO VISIT

With Suggestions for the use of the Younger Clergy, &c.

By the Revd. J. R. BALDWIN
(Indian Chaplain Retired)
Author of "Indian Gup," Volume of Sermons,
"The Church—what ails her?" &c.

London
SKEFFINGTON AND SON
34, Southampton Street, Strand, W.C.
Publishers to His Majesty the King
1908

Dr. Sm.
X53
B1P1
C975
1903

TO

K. B.

Contents.

PART I.

PAGE

Some Suggestions. How to Visit - - - 1

PART II.

Six Short Services for the Sick - - - 47

PART III.

An Abridged Order for the Visitation of the Sick - 83

The Ministration of Private Baptism of Children in Houses - - - - - - 89

Prayers with the Sick - - - - - 93

The Communion of the Sick - - - - 98

PART IV.

Selections of Scripture - - - - - 106

Selections from the Psalms - - - - 133

Hymns for the Sick - - - - - 160

Foreword.

MANY excellent books have been written for the clergy in the way of helps and assistance in their pastoral work amongst the sick, containing a selection of Psalms, hymns, reading from Holy Scripture, addresses and prayers for different kinds of cases, but I do not remember one that has for its object the instruction of the younger clergy in the difficult and important duty of house to house visitation amongst those who are in health. Yet, this as it is a very difficult, so I am afraid it is a somewhat neglected duty, and I am inclined to think that the non-attendance at public worship so often complained of by the parochial clergy, is largely due either to its neglect, or to the casual and amateurish way in which it is carried on.

An intelligent friend, of much experience, now curate-in-charge of a district church in a populous town, to whom I submitted the MS. of this book, writes saying:

"If your book succeeds in getting rid of some of the vague and vacant-mindedness with which so

many of us are afflicted, when entering upon parish work, it will surely do a great service; 'How to visit?' is one of the most practical questions a young curate can ask, and you have, in my humble judgment, given him a very useful answer."

I have in this book endeavoured to supply some suggestions that may be useful to the young curate entering on his ministerial work. I have added six short services, not to be merely slavishly followed, but to form a model on which to frame his ministrations as circumstances may direct. I have also given a series of selections of Scriptures, prayers, and hymns, so that this little book renders it unnecessary for him to carry with him, Bible, Prayer Book, or Hymn Book. Lastly, I have included the Offices for the Ministration of the Sick, Communion of the Sick, and Private Infant Baptism. A long experience in parish work leads me to hope that these notes and suggestions may be useful. Thus shall I be more than repaid.

The Curate's Vade Mecum

PART I.

Some Suggestions. How to Visit.

CHAPTER I.

GEORGE HERBERT said long ago that a house-going parson makes a church-going people. To this most people will assent—certainly those clergy who carry it out will do so.

But many young curates, either from constitutional shyness, or dislike, either delay or neglect this portion of their work, or else enter upon it in such an unbusinesslike and unprepared fashion, as to do more harm than good.

It should be remembered by all young curates that the times are very much out of joint as far as ecclesiastical matters are concerned. The position of the clergy is not what it was. They are now no longer respected nor trusted for their office sake, as they used to be, nor has the church and its services the attraction and value of former days.

I shall not wait to consider the cause of this, nor, with an easy contempt lay the blame on the democratic character of the age in which we live.

I prefer to look at home, and to say that if all the clergy were like George Herbert, scholarly, pious, and conscientious, and all the bishops like the intellectual Butler, this would not be the case.

At the same time, it must be remembered that the clergy are chosen from the laity, and are not a class by themselves, in education and sentiment, but are very much what the laity are.

Whatever difference a college career (either at the University or at a Theological College) may make, and ought to make, in their views, they still bring with them from the world the sentiments and opinions to a large extent of the class from which they spring, and these sentiments and opinions influence their character, at any rate their character in the first instance.

I trust I shall be pardoned if, with a view to the instruction of my younger brethren, I refer to my own experience as a young curate in a populous parish in London, a population too numerous to render a house to house visitation possible.

I made a point of going as regularly every morning to my parish work (at 10 a.m.) as a clerk goes to his office in the city, and visiting four hours a day or more, except Saturday.

In this way, taking as a guide a sick list prepared by the clerk (who from long residence as a small grocer knew the district), and the district visitors, and visiting the next room or the next house to that in which the sick person lived, I managed to get through a very considerable amount of work.

What was also a matter of importance, I began to be known in the streets, and was often stopped on my way, and asked to go into some house and see a sick person whose name had not been given to me.

Only on one occasion was I refused admission; why this was, I need not now stay to discuss.

In these visits, inexperienced as of course I was at the first, I learnt what to avoid—for the poor are as sensitive and as keenly alive to the unsuitable side of a visit as their betters. I also learnt what plan was most generally successful; though I also learnt that the same plan cannot always be adopted, and that with the varieties of cases to be dealt with, variations arising from differences of education, sentiment, or position, no hard and fast rule can be laid down.

Let me then say at once that the principal element in success in parish visiting lies in the due preparation for it.

It is the same in every walk in life—with the general commanding before a battle, with the minister in charge of a bill in Parliament which

he has to introduce, with the business man, in fact with everyone, a preparation having for its object a consideration of all the difficulties, and a due equipment of the man for his work, is all-important. In so serious a matter as visiting, whether the sick or those in health, by the clergyman—a visit which is no mere casual call, but a solemn and serious one—a clergyman must ever bear in mind without autocratic hauteur, or dignified reserve, that he is a minister of God, sent to aid in the salvation of the souls of men. The stamp of minister must be on him, in his manner and in his speech, for upon it depends much of his success.

In fact the impression that he leaves behind him after the visit, and the good that his visit may do, entirely depends upon the spiritual character of his words and actions.

The poor are keen observers.

They know at once whether the man's religion is real, whether he is speaking from his heart, and whether he can be relied upon as a safe guide in so important a matter as the soul's safety, or any other difficult matter.

You will not understand me to advise that the young curate should assume an unnatural sternness, and an affectation of deep seriousness, by no means. Above all he should be natural; but then his office and work demands that he should be naturally spiritually minded.

At the schools with the children, at the wedding feast, in his hour of recreation with the football and cricket team he may relax, as youth must relax, but in relaxing he must lose none of the spiritual character of his inner life, if he did he would lose influence at once.

When I was connected with the Army and officers, I found it very difficult to maintain this ministerial character. Good fellows and full of youthful spirits they would wish me (about their own age) to be one of themselves and join in all their sports, and it must be added that they would have liked to have clapped me on the back and said, "Come along, old fellow, and have a drink," but had I yielded, however little, to them I should have made but little impression when I had to preach to them, or minister to them when sick. I felt, and still feel, that many things quite innocent and harmless are incongruous with the character of that priest who would successfully serve God.

For a time my repeated refusal to join them (though the refusal was courteously given) alienated many from me till they knew me better, and learnt to respect my reasons.

CHAPTER II.

As I have said, I consider that the first thing to be attended to by the young curate in house to house visitation, if he would be really successful, is the preparation for his work.

If he is, as he ought to be, fully aware of the difficulty of it, and also realises that in work so distinctly spiritual he cannot depend on his own strength, whatever may be his intellectual ability, but that his success mainly depends upon the grace of God's holy spirit, he will never go forth to such work without earnest prayer.

Having thus fortified himself he should make a careful plan of his campaign for the day.

In the first place, if there is no daily prayer at the church with which he is connected, he should, according to the Rubric in the Prayer Book, read the service by himself before starting out. By doing this he will naturally put himself into a suitable frame of mind, but more than this, he will obtain from the Psalms and Lessons subjects on which to speak, as occasions present themselves;

and he will speak of them with his mind new and fresh from their consideration. Some may prefer to read the Gospel for the last Sunday and say some words on it.

It does not matter what system is adopted, the main point is the preparation of the mind, and the materials to be used.

Having done this, he should next consider before he leaves his house, one by one, the cases that might come before him, of the careless or the unbelieving, and how he should deal with them.

It is true that the disciples were instructed by our Lord not to consider beforehand what to say, because it should be given them of God what to say.

But our conditions are different.

Young curates are not apostles, and though to the man prepared as I have suggested, God will grant grace to speak, still, as He always works by human means, He expects us to use all the means in our power.

Sometimes no doubt an *ad captandum* reply may answer an objection better than one pre-arranged, and that what is known as a happy thought may have the happiest results, still I say prepare, prepare, prepare.

Be ready for all emergencies.

I do not say that this is the best way to proceed, or that in other hands or minds some other plan

may not be found successful, but I give it as my personal experience, for what it is worth, that such ministrations have been much blessed.

I think we should never be contented with merely going on a certain track, because it is the track of duty; I think we should look for, and have a right to expect a blessing on our work, and if we do not find such blessings follow, I think we may rightly charge the blame upon ourselves. I say, then, work for a blessing, and expect a blessing as the result of your labours in God's vineyard, just as any business man expects results proportionate to the work, energy, and ability he displays in his field of labour.

But whether the systematic plan I have scheduled be followed or no, I cannot help pleading with the young clergy, if they are not to be depressed and discouraged by the results of their house to house visitation, that they should every day make it a subject of earnest prayer.

One other suggestion I have to offer which will, I am sure, recommend itself to every earnest Christian.

It is this: that the young curate should on his return home after every day's visitation write up his book of memorial before God, entering in it the names of those for whom he should pray for God's blessing.

The doing of this will make his work very

personal, and keep him in mind of the solemn business of his life, which is to be the means under God of saving souls.

I need not say in connection with this subject that the curate should keep a parish register of the different cases, and of the necessities of each. By so doing he will be in no danger by forgetfulness of neglecting such as need more frequent visits, as he will see when each case was visited last.

In this way his work will be done in no casual and amateurish fashion, but he will have made such preparation as ought, and will be successful.

Now we will suppose that our young friend has left his home, and begins his house to house visitation.

In populous parishes, in which for the most part, thanks to the negligence of past years, and our unhappy divisions, coupled with the fact that the population has increased out of all proportion to the spiritual provision which the Church has made for it, the clergy are not known sometimes even by sight.

Under these circumstances the introduction of one's self to a half-opened door and to a face not particularly friendly, perhaps somewhat suspicious, is a difficulty of no small dimensions, especially to a young man naturally shy and inexperienced. Where it could be done, I should like to see the vicar, who may be supposed to be known at any

rate by sight to his parishioners, accompanying his curate and introducing him in his *first* visits.

This would, of course, make his work more easy.

But where this cannot be done, it is a very good plan to say, "Good morning, may I come in for a moment, if quite convenient to you? I have brought you the Parish Magazine, in which are some things that may interest you. I am, I daresay you know, the curate (or one of the curates) of the parish church, my name is Jones."

If the woman is a Churchwoman, or if a Dissenter not politically rabid, and if your voice and manner (a most important element of success) are pleasant and so meet with her approval, she will perhaps, with many excuses for being busy and the house in a muddle (as it is washing-day), beg you to come in and take a seat.

You have now your opportunity.

Seated in a chair, which she has courteously dusted and placed for you near the fire (unless she has welcomed you to her musty and very formal best parlour), you can open the conversation by asking if all her family are well, and if her husband has plenty of work?

This will lead her to tell you about her family, whether she is wife or a widow, or of her children, of the kind of work in which her husband is employed, and various domestic themes of which the good housewife likes to discourse.

In all this you will have many opportunities of showing your sympathy, and perhaps of giving some advice or assistance, as for instance in obtaining a hospital ticket, if one is needed.

By an easy, and not too abrupt change of subjects, you can ask if the children go to Parish Church day or Sunday schools, or where? You will thus discover without seeming to ask the question, whether they are Church people or Dissenters.

If Church people, you will warm to the good woman, and tell her about the services in the church, and the various works going on in the parish, mothers' meetings, coal and clothing clubs, and the like, and finally ask how often she is able to make her Communions. This will lead to a useful conversation.

Before leaving you should ask to be allowed to read the passage of Holy Scripture, which you have arranged to read, and on which you have meditated, explaining any fact, reading and explaining as briefly as you can, and finally you will kneel down and say one or more collects, the Lord's Prayer, and give your blessing.

Then, thanking the woman for her courtesies, you will take your leave, promising to call another day, and reminding her that your name and address are on the cover of the Parish Magazine.

Your first call is naturally a longer one than you would usually make. This probably would

take twenty minutes, which has not been misspent.

You have made, we will suppose, a good impression, dotted down in your note-book the particulars you have obtained for future use, made a friend of the woman, and above all you go away with the remembrance that your visit has been on strictly spiritual lines as a clergyman to his flock, and that you have avoided all gossip.

The poor, though kind to one another in sickness and distress, are very prone to tell tales of neighbours they dislike, and the young curate must discourage all such confidences, and never repeat them.

CHAPTER III.

HAVING now made the plunge, so to speak, in his first call, the young curate will continue his house to house visitation.

His next visit may not be so pleasant or so successful, but in this world we must all expect variety of treatment and success, such as we have in our much-abused climate, or as the saying is, "We must expect reverses as well as successes," and must be prepared in a liberal spirit to take the "bitter with the sweet."

We will suppose then at the next house he comes to the curate is told very coolly but very distinctly that they don't want any visits from the clergy, and the door is shut.

It is not necessary to inquire "Why?"

Against this conduct nothing can be said, indeed, there does not appear an opportunity of saying anything.

But discouraging as this reception may appear, the visitor need not give up hope.

He will watch carefully, and earnestly pray

that an opening may at some future time be afforded.

If he is assiduous in his work, and creates a good impression in the neighbourhood, and people come to find that his visits are interesting, neither patronising nor after the manner of an amateur detective, inquisitorial, but distinctly pleasant and profitable; if besides he avails himself of any opportunity of doing a kindness or being helpful to the residents of the shut door, in no long time he will find admission, and receive some curious explanation perhaps of his reception on his first visit.

But now we will suppose that at one of the houses which he visits the people are Dissenters, Wesleyans, and though not hostile to the Church (for Wesleyans are seldom that), still firmly convinced that they are doing right in belonging, as their fathers before them, to that body. Though he is bound mentally to regret the act of schism, he is not bound to say so, and so promote antagonism of perhaps a useless and acrimonious discussion.

He should say that he always understood that Wesley was a good Churchman, and to the last devoted to the Church, and very adverse to any schism, and it was much against his will that the people should leave the Church, and that it was much to be regretted that by the impolitic action of the rulers of the Church in those days Wesley was

not encouraged in his evangelical work in the Church, and thus the separation which has taken place would have been avoided.

He should let them know that though he can only feel sorry they do not belong to the Church of England, that he quite understands their position, and cannot blame them as he would blame any in the present day who without good and valid reason should desert the Church of their fathers, and he will say on leaving, that if at any time he can be of any use (as he regards all residents in the parish as having a claim on the Church and her ministers), he will be most happy.

With mutual goodwill, he goes to the next house, never forgetting from time to time to make a kindly call upon these Wesleyans.

One day he will find himself in a very different atmosphere. With apparent alacrity he is received and asked to come inside the house of a very bitter Baptist.

Why Baptists are so bitter (the bitterest opponents, in my experience, of all Dissenters) it is rather difficult to discover, but so it is.

The young curate has no sooner taken a seat that he learns why he has been admitted, viz., to receive a scolding lecture from a hard disagreeable woman.

She opens the war (if war it can be called, which is all on one side), by saying in a very unpleasant manner, "I suppose, Mister, you are one of them

sacerdotalists or Ritualists whom S. Paul speaks of in his day, as leading away silly women, now we don't want, and we don't mean to be priest-ridden in this parish. We fought too hard, and suffered too much to obtain our freedom and religious liberty to be under the yoke again"—with much more of the like nature till the woman is out of breath.

It will be well for the young curate to make no reply till she has concluded, and during this assault, so wholly unprovoked, to be engaged in an invocation for God's grace to answer the attack with wisdom and in a right spirit.

This mental exercise will at once revive a spirit liable to be depressed by such an attack, and give him a clue to the proper reply.

He will say in a firm but conciliatory spirit that he knows full well the oppression to which the Baptists were in former ages subject, and sympathizes with her truly English love of religious liberty, and dislike of so-called priestcraft, but he may say, "though I do not doubt that in some places there may be instances of indiscretion by the priests of the English Church, in the exercise of their calling, I am not aware that we have anything like sacerdotalism or Ritualism in this parish, and I am quite sure that the spirit of the English nation and the tendency of the age is altogether opposed to priestcraft in any form."

She will perhaps say she is glad to hear it, but she

reads in her paper stories about Confession, and all sorts of goings on in some churches.

It is not necessary to continue a discussion of this kind.

On leaving with some kind offer of help in any way, if required, he will invite her to come to S. Mary's and see for herself how loyal to the church and the Prayer Book all the services in that church are.

At another house the conversation may take another turn, but one almost equally difficult to meet.

The residents of this house confess they were brought up Church people, but now they are not particular where they go, sometimes to church, oftener to one chapel or another, wherever they find they can get any good, and they will probably wind up with the common excuse, "We are all going to the same place," meaning heaven, "and one road is as good as another."

The first part of this statement is so true that we are all aiming at heaven, that if the speaker is quite in earnest in thinking that one road is as good as another, it is difficult to know how to answer. It must be admitted that God has graciously blessed a great variety of means, and that many have owed their conversion and final salvation to other ministrations than those of the Church.

The young curate may, and should say this, and

thus disarm opposition, and then proceed to give some useful instruction.

He will say without further reference to other roads, what we have to consider is, "Have Jesus Christ or His apostles provided a Church in which salvation can be obtained?"

Now the Gospels and the Acts of the Apostles very distinctly tell us that Christ *did* form such a Church, *did* give it certain ministers—and that this Church with its proper ministers and proper services always written, not extempore, has been in full working order from the time of S. John until now.

He will also say, of course, the minds of some men are so constituted that they dislike all authority, and so we find Dissenters, even in the times of apostles, separating themselves from the Catholic Church and founding sects for themselves.

But this spirit and this action is severely blamed by the apostles as a schism, a rending of the body of our Lord which is the Church.

He may add that these schisms, usually the result of rebellion and self-will, do much harm, and hinder the progress of the Church.

He will in conclusion say, "I think if you will carefully read the Acts of the Apostles and the Epistles, you will see that our Lord and His apostles *did* establish under the guidance of the Holy Spirit a Church on earth, which we call the Catholic Church, and therefore having a branch of the Holy

Apostolic Church in our land, established hundreds of years ago, it is not necessary to look for any other or to consider the question, 'Whether any other road is as good?' This is the old road in which we must walk."

CHAPTER IV.

THE young curate will find in his round of visits that in many houses, while the children are sent most regularly to the Sunday school, as much to keep them out of the way and the house quiet on Sunday as for any regard for the value of the instruction to be received, the parents themselves never, or very seldom, attend any place of worship.

When, in answer to the question whether the parents are able to be regular in their attendance at the church which the children attend, an answer is given in the negative, it will be necessary very kindly but firmly to inculcate the duty of public worship.

This he will say is shown by the hallowing or the making sacred of one day in seven, as we are taught in the twentieth chapter of Exodus, and repeated in the service for the Holy Communion.

If so hallowed, and set apart by God Himself, why was it so set apart? The answer is, for rest and also for worship, as we gather from the Fourth

Commandment; and that this day was set apart for worship, we find from the fact that God Himself in the wilderness, and afterwards in Jerusalem, established a place of worship, and Himself ordered most of the rites and sacrifices. Again he will say, the example of our Lord Who always was to be found in the Temple or in the synagogue, is a proof of the importance of public worship.

Moreover, when after the death of Jesus Christ the day of rest and worship was altered from the seventh to the first (though we still keep one in seven), we learn that the disciples and afterwards all the Christian Churches founded by the apostles, were most regular and devout in their attendance, first at the Temple, and afterwards in their own places of worship; which worship chiefly consisted of the breaking of bread and prayer, or as we call it, the Holy Eucharist.

The apostles always speak of the value of public worship, and blame those who neglect the assembling of themselves together.

It may be added that from the early Christian times till later and more unbelieving times, Christians have always felt and realised the benefit of public worship.

The young curate, while talking in this way and making the points I have dwelt on, must not, of course, use such language, or he will not be understood, but will bore his hearer.

He must use the simplest words and terms well within the understanding of the person to whom he is talking, and put it in the clearest light.

Still, when he has said all that is to be said in favour of public worship, as a duty, it will be found that the person (if one who habitually neglects it) is not thinking a bit about what he is saying, or following the line of proof, but only making up in her mind some excuse to offer for her neglect.

When he has concluded, she will probably say, "What you say is quite right, we all agrees to that, but you see we are so busy all week, and so tired, that when we have all the children sent off to school, and church, we likes to rest a bit, and my husband he do say as he wants some fresh air, and he goes for a walk, he does most Sundays."

Now it is clear, that for working classes there is some excuse for the demand for rest and fresh air, that in dealing with such cases (and they will be in the majority), he must adopt a very different tone from that taken with people who have leisure to go to church as often as they like, and have no hard work during the week to cause them to seek or require additional rest on Sunday, to the neglect of public worship.

He will say, I quite understand you, and fully sympathize with what you say, and I am sorry that constant hard work prevents your attendance at public worship as much as you would like.

But I should like to say two things: the first is that God honours and blesses those who honour Him; and that if your husband and you would try at some little trouble and inconvenience to yourselves to become regular church-goers, you would find a blessing.

He may be able to add, that in the parish there are some just as hard worked as the persons he is addressing, who do make an effort, and are to be found honouring God in His church.

The other thing I have to say is that while it is most creditable to you to take such trouble to send your children to Sunday school and church, you must remember that example is better than precept, that not what you say, but what you do yourselves will influence them, and you may depend upon it that when they grow up they will claim the same liberty you do, and make the same excuse to stay away from church to the great danger of their salvation.

I am sure you love your children, try then and set them a good example and *take* them, don't *send* them to church.

Here the woman will probably break in with the remark that Bill only have one day in the week, and only on one day can she give him a hot dinner, so she has to stay at home, *he* might go if he would.

The curate will say it's quite natural that he should like to have a hot dinner on Sunday, and you

like to cook it for him—but a very nice dinner may be cooked at the baker's, and brought in just after the church, or he might like to have a good hot supper on Sunday night instead.

At any rate you are sure he will try and think more of heavenly and less of earthly things—and having the eternal good of his children in view, and a blessing on his household—see whether things won't mend, and he be happier if he, you, and the children go out to church together.

Here another objection may be stated, which the young curate will always have to meet. It is this: She will say, Work has been so bad all the winter, that we have neither of us any clothes to go to church in, and people do so look at you if you are not decent like.

Everyone must feel that this objection is a good one, if it were true, but I am convinced from long experience that neither the hot dinner nor the clothes difficulty is a very real or practical objection. It would not do to say you don't believe it, nor will it do to say bluntly, "Doesn't most part of the wages go in drink?" though the house shows some signs of leakage in that respect, but you take out your little Bible, and read the passage you have marked, and read it with all the enthusiasm you are capable of, and speak of the new birth and a conversion to a better life.

Your mention of a better life will probably lead

the woman to say, that before she was married she was a regular Communicant, and you will then appeal to her feelings, and ask whether she was not much happier and more settled when she paid attention to her religious duties.

She will no doubt own that she was, and you will then take an opportunity of telling her more about the Holy Communion than she had heard since her Confirmation.

You will say that to understand the full meaning of the Holy Communion, the Sacrament ordained by Christ Himself, it is necessary to look back and read all about the sacrifices mentioned in the Old Testament. Those sacrifices, whether of lambs, or bullocks, or rams, had a real significance, they were slain to signify the taking away of sin, because in the Providence of God sin cannot be put away, except by the shedding of blood. But remember it was not the mere sight of the slain beast, not the mere pouring out of its blood, that availed to take away the sin from the conscience of the worshipper, but part of the sacrifice must be eaten, so it is the eating of the bread and wine, which represents to us the Body given, and the blood outpoured of our Lord Jesus Christ, which gives all the benefit—and so great is this benefit, so great the value of this Sacrament, that it causes sickness or death to those who come to take it in sin or in a worldly spirit.

This shows us how much more there is in this

Sacrament than men usually think, and I very strongly recommend you not to lose so great a blessing, not to neglect this means of grace which will do more to strengthen you than anything else, specially as we are commanded to partake of it by the express command of Jesus Christ Himself. Do not trouble yourself to try to understand the mystery by which grace and strength are given, but take it in faith.

You might read S. John vi. 53-7, and see how spiritual life, the gift of eternal life and resurrection at the last day are promised by Christ to all who partake in faith of the Blessed Sacrament.

CHAPTER V.

In due time it will almost certainly happen that other objections, more or less believed in, will be used as an excuse for not going to church.

These must be met.

It is not, of course, desirable or profitable to advance or encourage controversial subjects.

However able and acute the young curate may be, he will find workmen's talents for controversy by long practice acuter still, and he will learn that while it is very easy to make objections, it is far, far more difficult to answer them successfully.

Still, if the man appears to be in earnest, and there seems a reasonable prospect of winning him by attentively listening to his objections, and giving him the best answer you can, it is well to do so, relying on the grace which God will give.

As I have said, all these difficulties and all these reasons for non-attendance that may be urged are well known, and therefore the young curate before starting out on his house to house visitation should

have studied them all, and decided in his own mind what line of defence he will adopt or what answer he will give when the occasion occurs.

I will give you three instances that occur to me of objections raised by parishioners and the answers I gave. I admit that they are rather *ad captandum* replies, but they had the effect of convincing the objector, or rather, I should say, of sending him to re-read his Bible, and ended in bringing him to church, which was what I wanted.

One day, I called at a cottage, where the man, a very respectable labourer, was detained at home by an accident to his foot.

He was always most respectful, but he never went to church.

Finding him in a reasonable frame of mind, and inclined to listen, I again referred to the subject of public worship, which I said was the highest and best a man can do, and the thing that a man ought to do, who owed life, health, and everything else to God.

"Ah," he said, "if I could believe that there was a God, Who took any interest or care of me, I should willingly go to church."

"Well," said I, "let us consider one thing at a time. It is much easier to believe in God than to disbelieve."

This seemed to amaze him. Whereupon he said, "How do you make that out?"

I answered, "If there is *no* God, then you have to say, Who made the world, and Who sustains it? Can you really think that this world so wonderfully made, so full of adaptations for our good and our use, *made itself?* You see you must say either it *was* made or it was *not* made. Now it is more reasonable to say of the world, that someone made it (as someone must make or direct to be made everything that is made), than it is to say that it came into existence by itself, and was not made (a created thing without a Creator is absurd). It bears the marks of having been made. But we will suppose for a moment that it made itself. Of what, then, was it made? and of what material? Because neither I nor you can make a thing out of nothing. If you say, Oh, it never had a beginning, it always existed (though this is past understanding), still, it must have come into existence at some time. Can you say when?"

"Yes," he said, "I see. But then, how could God create it out of nothing?"

"Ah, that is no difficulty at all. God can do all things, and it is His special prerogative to create out of nothing. The most absurd and unphilosophical of all suppositions is that lifeless matter created itself. But you see that this lifeless matter is full of life. Who gave it that life? Matter, clay, and rock could never give life, only God the Lord and giver of life could do this."

"I see," said he, "still I do not understand."

"My dear friend, I may say there are a great many, nay, a thousand things you do not understand. Take these two things, you cannot understand how the world could be made out of nothing, nor can you understand the world creating itself. Again, you cannot understand the world having a beginning or the world having no beginning, so you cannot understand the world coming to an end, or the world going on for ever, and yet one or other of these things must be true. But besides this, there are many things you cannot understand, and even in yourself, you cannot understand how you walk, or how you put your hand to your head."

And thus the sensible and practical man sees his own limitations.

He finds that there are many things that he cannot understand, and still he acts on the knowledge he has.

"Well," at last he said, "I see this must be as you say, that there must be one mind, the Creator Whom we call God."

"All nations," I said, "have come to this conclusion, though they call the Supreme Mind by different names."

"But though I now see," he said, "that there must be a Creator, as nothing can create itself, I cannot see that this God has any interest in, or cares for me."

"Well, do you think," I said, "that a God Who created you and cares for all His other creatures, providing them with food and clothing, would have no care or interest in man, His highest and noblest creation? The thing is not thinkable, for if you read your Bible carefully, you will see that He does, and in a thousand passages teaches you this. 'Cast all your care upon God, for He careth for you,' and Jesus Christ, the best and highest, Who as Son of God, knows all things, tells us, that He Who cares for the sparrows and the flowers of the field also cares for us."

Another day my critic was a man who had apparently read all the controversies of the day, and said, when I called one evening to ask how his wife was, "I should be much obliged to you, sir, if you would spare me a minute."

"Certainly," I said.

"Well," he said, "I am much disturbed by what I read of the Virgin Birth of the mother of our Lord. Folks is saying that it is not natural, so not possible. How do you explain it?"

I answered, "It is not natural of course, but it is quite possible."

"How can that be?" he said.

I replied, "You have forgotten the chief factor. You have forgotten that she was overshadowed by the Holy Ghost, that she conceived by the Holy Ghost. That makes it possible, and that alone

explains how Christ was born without sin; that is the reason why Jesus is able to be a perfect Saviour. Read all about Jesus, and you will see this."

Then he said after a little conversation, "I see people are doubting the Resurrection of Christ; they say it was an illusion, or a mistake."

"Yes," I said, "men who do not love God and do not wish to be religious, say that every miracle is a mistake, or try and explain it away. I wonder they don't say telegraphing with wireless telegraphy, or lighting your houses by an electrical current is a mistake. The Resurrection is a matter of evidence. Did Jesus rise in His own proper body, or did He not? If He did not, the Jews could have found a complete answer to the disciples by producing the body of Jesus; they had charge of the grave; they could at once have disproved the preaching of the Resurrection by producing the dead body; but this they could not do. Instead, they invented a lie, and told the Roman soldiers to say, 'His disciples stole the body while we slept.' All the Roman soldiers asleep, and yet knew who stole the body! The truth is, there is no fact more clearly proved than the Resurrection of Jesus Christ."

CHAPTER VI.

IT is not desirable that the parson should dabble in politics either in the pulpit or out of it, either on the platform or in the parish.

He will naturally have opinions of his own (and those opinions will probably not be democratic) and he has a right to those opinions and to express them when necessary, in a liberal and sympathetic spirit.

But on the whole my advice is for the most part that he should keep those opinions to himself, except where they affect the interests of the parishioners.

To be continually talking politics either from the pulpit or in his house to house visitation would be very undesirable, first because he is a servant of God and a minister of the Church of Christ, who has other more important subjects to discuss, and next, because he would probably offend and alienate some of the parishioners, and cause them to take offence and neglect public worship.

There is one subject, however, which he should carefully study and master, and show his continual interest in, and that is Christian Socialism as it is

called, which I take to mean the teaching of Christianity introduced into and affecting all social questions, such as labour, the pay and hours of the work of the labourers, the housing of the poor, old age pensions, and the like. These questions are very complicated and difficult, and are not to be solved by the enthusiastic agitator for many a day.

It is of course most desirable, and very much in accordance with the spirit of Christianity, that every man should be able to have his children well educated to earn his daily bread without oppressive labour, and that he should have a decent house to live in, good air and good water, reasonable time for recreation and rest, and some prospect of comfort in his old age.

Now these are very reasonable and very moderate demands, which all, I suppose, would allow; but how are they to be achieved?

We may thank God that a great deal is being done to provide many of these things, and that the condition of the labourer is in many ways much improved, but England being an island, and the population increasing largely every year, it is natural to expect that there would be more mouths to fill than bread to fill them with, or in other words, not sufficient work to go round.

And to this natural cause, which can only be remedied either by emigration on a large scale,

or by a very considerable increase of our industries, there is ever added that great creator of poverty, "drink."

It is certainly true that if the drink bill was not so large the baker's bill would be larger, and though poverty would not leave our shores (for the poor will be ever with us), if we became a sober nation, no doubt a great deal of the poverty, misery, and crime would disappear.

But I fear that we English are not as the Scotch, the Welsh, the French, and the Swiss—a frugal and thrifty race—and from this cause also, viz., indifference to the future, much poverty is caused. Of course, if all men, employers and employed, were actuated by the true Christian spirit, and the employer was as careful of the interest, health, and happiness of his workmen as he is of his horses, there would be far less misery and far more gladness in the world than there is at present.

"Live and let live" should be the motto of all, and selfishness should be relegated to the place where all bad things eventually go.

These subjects are very much to the point just now, and are largely dwelt upon in local weekly papers which every working-man takes.

It is, I may say in passing, a great mistake to suppose that the working-man does not take a very keen and intelligent interest in all that goes on in the world.

Since 1870 every man has been taught not only to read, but to understand, and the press caters for his instruction and amusement as a rule in a very praiseworthy manner.

At any rate, there is no wrong or abuse affecting the working classes which may not openly and fully be discussed, and though the working-man may say very little except to the appreciative audience of the pub., he knows and thinks much on these subjects, and they do not make him very easy to please or deal with.

Thus it will from time to time come to pass as the young curate visits from house to house, that he will meet with some Christian Socialist, or Secularist, or Democratic Agitator, who will ask questions by no means easy to answer, but which the young curate must have made up his mind about and be ready to meet.

We will suppose then, that on his rounds he visits a village debating society, and is accosted in a loud voice and bullying manner by a man, who is out of work, and asks whether he, as a Christian, thinks that God intended men to starve?

You will answer, "Certainly not. Our Saviour has taught us to pray for daily bread, and it is not supposed that it will be withheld."

Moreover, it is the experience of all, from the Psalmist downward, who said, "Never saw I the righteous forsaken, nor his seed begging bread,

that there is no occasion for any good man to starve in England.

Some further talk will probably elicit the fact that the man's loss of work is due to his own fault.

This will not prevent his asking, "Whether you think it right that the squire should have fifty thousand acres of land, and the capitalist a fine house and twenty thousand pounds a year?" while his forefathers have been for generations labourers with no other prospect for their old age than the poorhouse.

It is useless to try to answer such a question.

You will say it would take too long a time and go back too far to answer, but you can remark, "Why, in this very village or town you see men who from having nothing are now very rich.

"There is one instance of a workhouse boy, now a very rich and influential member of Parliament, would you take from them what they have earned by hard work and uprightness, what you could have earned by hard work for yourself?

"In the future these men will have gained many acres and much money. Are they to blame?

"Where then is the injustice of which you speak?

"Work hard yourself, be industrious, upright, and intelligent, and you can succeed as they have done—for they have had no help from rich or powerful friends or relatives, only by their own unaided efforts and God's blessing have they succeeded."

But the man is not to be put off in this way, he will say, "What reason do you give for all the sorrow, misery, sickness, crime, there is in the world? For you say the world is governed by a God of love, and that God is good; how do you account then for all this wretchedness and misery?"

You answer that God is not the Author of evil, nor of confusion, and that all the sorrow, sickness, misery, and crime, is due to one source, and one source only, and that source is sin.

Men have now, and always have had, freedom of choice. God has limited His Power by the gift of free will.

It is the high prerogative of the human race that they are not compelled, but are free to choose the good and reject the evil.

But sin has entered into this world, and sin chooses to do evil, and not good.

If there were no sin in the world, there would be no evil, and all its concomitant miseries.

The remedy then for this state of things is the salvation brought by Jesus Christ, and the grace of the Holy Spirit of God.

Let every man determine to live as a child of God, and serve Him, and by His grace abstain from all sin, and these evils will all end.

CHAPTER VII.

I HAVE from my own experience given such suggestions as seem to me to be useful to a young curate beginning his ministerial work, but he must not forget that every parish is different, almost every family, and he will have to alter and adapt his teaching to meet each case. A great deal will depend, not on his learning, but in his capacity for human sympathy, his ability to put himself in the place of others who have not been brought up as he has.

This caution is specially needed with Nonconformists of all kinds who have from children been brought up to go to chapel, as their father and forefathers before them, and who have as good a right to their opinions as he has to his.

The same consideration has to be extended to unbelievers. Who can tell under what evil influences they may have been brought up? And the curate will do well to remember that there is an education in evil as well as in good, and that unbelief has its professors and teachers as well as belief, and

we must assume that they are sincere, *if* misguided. Sympathy is also most necessary in reference to other things besides religion. I mean the sorrows and troubles of life. A sincere and hearty interest in all the matters of spiritual life will do much to make the young curate trusted and believed.

I have used the word trusted with a special reference to what I wish to say on the subject of pastoral work.

But, first, as naturally introductory to that subject, let me say a word about the most interesting, and far the most difficult and important part of a pastor's house to house visitation, I mean his visits to the sick.

He will probably know before he leaves home, where he has to go, and whom he has to see.

If I have laid great stress in the beginning of these chapters in a due preparation for the work of house to house visitation in all forms which it may take, if I have emphasized, as well I might, the necessity of a spiritual temper of mind in which to go forth as God's ministers, how much more are these two things necessary? I mean preparation and spiritual-mindedness necessary in visiting God's sick. There they are laid aside on a bed of sickness—they are enduring a time of discipline and probation—they are recalled by the quiet of the sick chamber—the world and all its

pursuits shut out, to a sense of their mortality, their dependence upon God, and the need of a spiritual character.

How important, how delicate, the part of the minister to a soul diseased! But what usually happens? The vicar in his usual tone of voice and manners says, as he meets the curate at the usual Monday morning conference, "By the way, there are two or three sick people rather bad to be visited, here is the list." Not a word to the young curate about the difficulty or importance of the duty, this he is supposed to be aware of. No suggestion as to how he should approach the sick and carry on his ministration, this he is supposed to know by some intuition.

But is it so?

An experienced priest will tell you how difficult this part of his work is, and will, if he is an honest man, confess how unsuccessful he has often been, and how he has to regret much loss of opportunity.

For in the sick room, if ever—in the quiet of it, in the subdued and softened temper of the patient, he has an opportunity perhaps never to occur again of having a long confidential and spiritual talk with his parishioner, removing it may be many difficulties and explaining away many prejudices and misunderstandings, and getting near, heart to heart, in a way never before possible, to the very soul of the sick.

But to how few is it given either to seize the opportunity when offered, or to use it in the way I am suggesting. How few are able, either from sympathy or discernment, to win the confidence of the patient in such a way as to really be of use ministerially.

You must love your people and be loved by them for your personal character and for your work's sake before this is possible.

In nothing are the Church of England people more reserved than in this matter of religious experience. They are not accustomed to speak of it to anybody, above all to a stranger.

The Roman Catholic is under no such restraint, he is accustomed from early years to speak of his religious feelings to his priest, and confess quite openly, and the confessor knows, because he has been taught, how to draw out gently and with tact the confidence of the penitent. It is not so with us. Both systems have their advantages.

To oracular or systematic and compulsory confession I am much opposed.

But if the priest is to make any way, or do any good, he must be able to get at the heart of the sick patient.

Well, now he is at the house of the sick. One of the friends of the sick person will let him in. He will then in a very subdued voice ask how the patient is, or if very ill from what suffering; and

if it be a person unknown to him, he will ask more directly if he is a Churchman, and regular in attendance at the House of God, and at the Holy Communion.

These few questions hurriedly put, and shortly answered (so as not to keep the sick person in nervous suspense), he will say, "Will you go upstairs and say that I have come to see Mr. or Mrs. So-and-so, and ask if he or she would like to see me?"

Entering the room with a soft and subdued manner, he will say, "Peace be to this house, and all that are in it," and taking the chair near the bed (but not between the window and door, if possible, in case of infection), he will try to lead the person to talk about religion, his state of mind, his faith, his hope, his submission to God's will, and the surrender of his own will.

The answer to these and such-like questions will give an opening for much interesting talk, which must not be long or wearisome.

He will then read so much of the Service for the Sick as may be desirable, and leave with a verse of Scripture, or a line of a hymn for the sick to dwell on, before weariness has set in.

It will be evident that the first visit is easier to carry out than a succession of visits.

If the priest sees that it will be a very long illness, he will divide his work into sections so to speak, taking one subject at a time.

Now it may so happen that the curate feels after one or two visits that there is some sorrow, something on the mind, which is kept back from him, so that he can make little progress, and it may be that this secret sorrow or sin is retarding not only the spiritual recovery, but also the physical recovery of the patient.

He will then very cautiously, and with much sympathy and love, try to find out what it is that is troubling the conscience, and he will exhort that a full confession be made.

In no other way (in some cases) is peace to be found. I may say that I have seen this result so often in cases where there was some secret sin, or some domestic trouble, that I very earnestly recommend the priest to follow the instructions of the Prayer Book in the Service for the Visitation of the Sick.

And this leads me to say a few words on a cognate subject, viz., that of direction.

By this I mean, that the priest should establish such confidential relationship with his flock, that in any trouble of their own, or of their household, they should have no hesitation in going to the rectory or seeking him in the vestry, and telling him their trouble and asking for his direction.

They should not be encouraged to do this except in cases of mental distress, or the good effect may wear off.

It will be seen that I advise that the young curate should try to *diagnose* every case brought before him in his house to house visitation, just as the family physician does, and with the same study and care.

Often the family physician has more influence and is more respected and consulted than the priest.

This is not as it should be, and I feel assured that if young curates who read these pages will act on the advice I have ventured to give, they will be abundantly rewarded by the love and confidence of their parishioners.

In conclusion, above all things you must bear in mind that you are a priest of the Church of the living God, and that your work, I may say, your only work, is the care of souls. You should, in your study, and in your prayers, have this thought constantly in mind, the salvation of souls. And in doing the extremely important duty, the visiting of the parish, never forget the difficulties attending it of which I have spoken, and remember that only in dependence upon God's grace, to be obtained by constant and earnest prayer, can these difficulties be met and surmounted.

I suppose it ought not to be necessary to say, that all work of this kind, though spiritual, must be done regularly, and in a systematic and, if I may say, a business-like manner.

It is scarcely necessary to say in speaking to the

clergy, who are gentlemen, that you must, no matter what your reception may be, never forget that you are asking a favour, when you call at any house in your parish, and that Christian courtesy demands that you shall show as much deference at the cottage door as at the castle gate. Moreover, you will try, and I am convinced will succeed, if you accept and act upon these suggestions, in being considered not merely as the curate, but as a friend. And as a friend, you will endeavour and use every opportunity of doing a good turn or helping in any way.

When you leave a house, let the people of that house be assured that you have their welfare at heart, and always ask if there is anything you can do for them. While I have discouraged you from all kinds of gossip, I advise you to listen to anything they may like to tell you about themselves. Above all, seek grace that you may be wise and discreet in all that you say and do.

You should above all, not at first perhaps, but in subsequent visits, talk, and talk at some length of the Holy Communion, its value and obligation. Explain it to them and seek to find out if they have any difficulty or fear about attending it. One word more, let it be seen by your manner and words that you are above all only visiting them for their spiritual good, and let the impression on their minds be, when you have left, that a man of God has been with them.

PART II.

Six Short Services for the Sick.

FIRST SERVICE.

Let the minister say before commencing,

IN the name of the Father, the Son, and the Holy Ghost,

Let us confess our sins to Almighty God.

Almighty and most merciful Father; We have erred and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou them, O God, which confess their faults. Restore Thou them that are penitent; According to Thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for His sake; That we may hereafter live a godly, righteous, and sober life, To the glory of Thy holy Name. Amen.

Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Psalm 23.

The Lord is my shepherd: therefore can I lack nothing. He shall feed me *in a green pasture:* and lead me forth *beside the waters of comfort.* He shall convert my soul: and bring me forth in the *paths of righteousness*, for His Name's sake. Yea, though I walk through the *valley of the shadow* of death, *I will fear no evil:* for Thou art with me; Thy rod and Thy staff comfort me. Thou shalt prepare a table before me against them that trouble me: Thou hast anointed my head with oil, and my cup shall be full. But *Thy loving-kindness* and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be: world without end. Amen.

Read slowly,

S. JOHN X. 1-18.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief, and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep *hear his voice:* and he calleth his own sheep by *name*, and leadeth them out. And when he putteth forth his own sheep, he *goeth before them*, and the *sheep follow him:* for *they know his voice.* And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which He spake unto them. Then said Jesus again unto them, Verily, verily, I say unto you, I *am the door of the sheep.* All that ever came before Me are thieves and robbers: but the sheep did not hear them. I am the door: by Me if any man enter in, he shall be saved, and shall *go in and out, and find pasture.* The thief cometh not, but for to steal, and to kill. and to destroy: I am come that they might have life, and that they might have it more abundantly. *I am the good shepherd:* the good shepherd giveth *his life for the sheep.* But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth

the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and *I lay down my life for the sheep.* And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd. Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father.

Take notice of the words in italics, and make some short comments, suitable to the occasion. Speak of the work of a shepherd to guard, guide, and feed his flock, and then of the great love of Jesus, Who is our Shepherd. Apply the subject. Be simple. Do not be too long.

Let us pray.

O Father of Lights, with Whom is no variableness, neither shadow of turning, look down upon this Thy servant, lift *his* heart and mind to Jesus, the good Shepherd, and may He pardon, console, and comfort *him* in all *his* sickness, and give *him* sure confidence in Thee; through Jesus Christ our Lord. Amen.

O blessed Jesus, Thou true Shepherd of the sheep, lead us, we beseech Thee, through the troubles and trials of this sinful world, and bring us at last into the fresh fields of the Paradise of God. We ask these things for the sake of the same Jesus Christ our Lord. Amen.

O Almighty Father, giver of every good and perfect gift, we thank Thee for the gift of Thy Son, Jesus Christ, the great and strong Shepherd, Who gave Himself for us and wills that all men everywhere should come unto Him. Draw us, we beseech Thee, by the cords of Divine love, and unite us to the one true Shepherd, in one holy flock, to be for ever with the Lord. Amen.

O merciful Father, we offer to Thee our humble intercession for this Thy servant, lying on a bed of sickness, and pray for all *his* family in this house. Guard them from all evil, direct their goings in Thy way. Blessed Shepherd, do Thou lead them in the right way, that leadeth to everlasting life. O Jesus Christ, Who by Thy precious death and joyful resurrection didst destroy death and open unto us the gate of everlasting life, fill, we beseech Thee, our hearts with the peace which is from above, and which passeth all understanding, now and for evermore. Amen.

The Lord bless you and keep you. The Lord make His face to shine upon you and be gracious

unto you. The Lord lift up the light of His countenance upon you and give you His peace, now and for evermore. Amen.

SECOND SERVICE.

IN the Name of the Father, the Son, and the Holy Ghost.

Almighty and most merciful Father; we have erred and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou them, O God, which confess their faults. Restore Thou them that are penitent; According to Thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for His sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

O Lord, we beseech Thee, absolve Thy people from their offences, that through Thy bountiful goodness, we may all be delivered from the bands

of those sins, which by our frailty, we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

PSALM 15.

Lord, who shall dwell in Thy tabernacle: or who shall rest upon Thy holy hill? Even he, that leadeth an uncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart. He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour.

He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.

He that hath not given his money upon usury: nor taken reward against the innocent.

Whoso doeth these things: shall never fall.

THE LESSON. S. JOHN III. 1-21.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus said unto Him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is everyone that is born of the Spirit: Nicodemus answered and said unto Him, How can these things be? Jesus answered and said unto him. Art thou a master of Israel,

and knowest not these things? Verily, verily, I say unto thee, We speak that we do know and testify that we have seen: and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the Name of the only Begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone that doeth evil hateth the light, neither cometh he to the light, lest his deeds should be reproved. But he that doeth good cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Speak of the necessity of conversion. Christ's illustration of the wind. Christ's reference to Moses, and the plague of serpents. Explain the story. Apply thus: All have the poison of sin, the bite of that old serpent, the devil. All may be cured by the aid of faith. There is faith in the look on the crucified one. All sin put away by the death of Christ, Whom God sent into the world, to save it.

Grant, O Lord, that as Moses lifted up the serpent in the wilderness, and whoever looked lived, so may we look in faith on Jesus, lifted up on the cross, for our sins, and be saved. So may we be cured of all our sins and live. Through Jesus Christ our Lord.

O Lord Jesus, Who has said, "And if I be lifted up I will draw all men to Me," draw us, we beseech Thee, out of the troubles and trials, and temptations of a wicked world, that redeemed and sanctified we may live with Thee for ever, by Thy great merits, O blessed Jesus. Amen.

Almighty and everlasting God, soften these hard hearts of ours. Blow with Thy Holy Spirit upon us, converting us from death to life, and giving us the assurance, that we are the sons of God, and are beloved and redeemed. Through Jesus Christ our Lord. Amen.

O God, from Whom all holy desires, all good counsels, and all just works do proceed, give unto

Thy servants that peace which the world cannot give; that our hearts may be set to obey Thy commandments, and also that by Thee, we being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Lord. Amen.

Save us, O Lord, while waking, and defend us while sleeping, that when we are awake we may watch with Christ, and when we sleep we may rest in peace: through Thy Son Jesus Christ our Lord. Amen.

O Almighty Lord, and everlasting God, vouchsafe we beseech Thee to direct, sanctify, and govern both our hearts, and bodies, in the ways of Thy laws, and in the works of Thy Commandments; that through Thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour, Jesus Christ. Amen

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. Amen.

Let us pray.

O God most high and most holy, Who dwellest in the holy place, make us holy, and bring us near unto Thee. Draw us and we shall be drawn; cleanse us from all sin and we shall be clean.

Accept us in Thy beloved Son as redeemed, and assure us of Thy salvation; through Jesus Christ our Lord. Amen.

O God, Who by the resurrection of Thy well beloved Son from the dead hast brought life and immortality to light; grant, we humbly beseech Thee, that because He liveth, we shall live also, and that being risen with Christ, we may evermore walk in newness of life, and seek those things which are above; through Jesus Christ our Lord. Amen.

O Lord God, Who hast promised forgiveness to those who truly acknowledge and confess their sins; look down, we beseech Thee, according to Thy great goodness, and the multitude of Thy mercies upon us, who have fallen into many and great transgressions. Thou Who alone knowest the secrets of our hearts, and alone hast power to forgive sins, blot out, we pray Thee, our iniquities; create in us a new heart, and renew a right spirit within us; give unto us the comfort of Thy help and cast us not away from Thy presence; cleanse us from the stain of past sin and keep us from falling: that we may be delivered from the guilt and the power of sin: through the merits and mediation of Thine only begotten Son, Jesus Christ our Lord. Amen.

Benediction.

The Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with us now and evermore. Amen.

THIRD SERVICE.

In the Name of the Father, the Son, and the Holy Ghost. Amen.

The Confession.

Almighty and most merciful Father; We have erred, and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou them, O God, which confess their faults. Restore Thou them that are penitent; According to Thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for His sake; That we may hereafter live a godly, righteous, and sober life, To the glory of Thy holy Name. Amen.

O God, Whose nature and property is ever to have mercy and to forgive, receive our humble petitions;

and though we be tied and bound with the chain of our sins, yet let the pitifulness of Thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. Amen.

Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread: And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Versicles.

O Lord, open Thou our lips.

Answer. And our mouth shall shew forth Thy praise.

Priest. O God, make speed to save us.

Answer. O Lord, make haste to help us.

Psalm III.

I will give thanks unto the Lord with my whole heart: secretly among the faithful, and in the congregation.

The works of the Lord are great: sought out of all them that have pleasure therein.

His work is worthy to be praised, and had in honour: and His righteousness endureth for ever.

The merciful and gracious Lord hath so done His marvellous works: that they ought to be had in remembrance.

He hath given meat unto them that fear Him: He shall ever be mindful of His covenant.

He hath shewed His people the power of His works: that He may give them the heritage of the heathen.

The works of His hands are verity and judgment: all His commandments are true.

They stand fast for ever and ever: and are done in truth and equity.

He sent redemption unto His people: He hath commanded His covenant for ever; holy and reverend is His Name.

The fear of the Lord is the beginning of wisdom: a good understanding have all they that do thereafter; the praise of it endureth for ever.

Short Lesson. S. John xiv. 1.

And Jesus said unto His disciples, Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto Him, Lord, we know not whither

Thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me. If ye had known Me, ye should have known My Father also; and from henceforth ye know Him, and have seen Him. Philip saith unto Him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake. Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My Name, I will do it.

Our Lord is about to leave His disciples. How He would console them. (1) How He tells them that in His Father's house are many mansions. (2) Mansions prepared by Himself for His believing people. I go to prepare a place for you. (3) I

will come again and receive you unto Myself, that where I am, there may ye be also.

What words of hope and comfort. (4) Jesus saith, I am the way, the truth, and the life; no man cometh unto the Father, but by Me. Thus we know the way to go to God the Father. (5) To know God the Father, we have only to look at the Lord Jesus Christ. If ye had known Me, ye should have known My Father also. Henceforth ye know Him, and have seen Him.

O Almighty God, Who alone canst order the unruly wills and affections of sinful men; Grant unto Thy people, that they may love the things which Thou commandest, and desire that which Thou dost promise; that so, among the changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord.

Grant, O Lord, that as we are baptized into the death of Thy blessed Son our Saviour, Jesus Christ, so by continual mortifying our corrupt affections, we may be buried with Him, and that through the grave and gate of death we may pass to our joyful resurrection, for His merits, Who died and was buried, and rose again; through Thy Son Jesus Christ our Lord. Amen.

Grant we beseech Thee, Almighty God, that like as we do believe Thy only begotten Son our Lord,

Jesus Christ, to have ascended into the heaven so we may also in heart and mind thither ascend, and with Him continually dwell, Who liveth and reigneth, with Thee and the Holy Ghost, one God world without end.

O God, Who hast prepared for them that love Thee, such good things as pass man's understanding, pour into our hearts such love toward Thee, that we loving Thee above all things, may obtain Thy promises which exceed all that we can desire, through Jesus Christ our Lord. Amen.

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of Thy servants towards the attainment of everlasting salvation, that among all the changes and chances of this mortal life, they may ever be defended by Thy most ready help, through Jesus Christ our Lord. Amen.

The Blessing of God Almighty, the Father, the Son, and the Holy Ghost be with us, and remain with us, now and evermore.

FOURTH SERVICE.

In the Name of the Father, the Son, and the Holy Ghost.

Let us pray.

Confession.

O Lord, the God of mercy and compassion, we confess and bewail before Thee all the sins of presumption or weakness, neglect or ignorance, of which we have been guilty, in thought, word, and deed, this day and throughout our whole lives. Against Thee, O Lord, have we sinned, and to Thee, O Lord, do we make our confession. Turn not away Thy face from Thy servants, whom Thou hast redeemed with the most precious blood of Thy dear Son. Spare us, O Lord, we beseech Thee; pardon all our offences; and grant us Thy grace that henceforth we may live in Thy fear and to Thy glory; through Jesus Christ our Lord. Amen.

Absolution.

O Lord, we beseech Thee, mercifully hear our prayers, and spare all those who confess their sins unto Thee, that they whose consciences by sin are accused, by Thy merciful pardon may be absolved; through Jesus Christ our Lord. Amen.

Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine

is the kingdom, The power, and the glory, For ever and ever. Amen.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

PSALM 102.

Hear my prayer, O Lord: and let my crying come unto Thee.

Hide not Thy face from me in the time of my trouble: incline Thine ear unto me when I call; O hear me, and that right soon.

For my days are consumed away like smoke: and my bones are burnt up as it were a fire-brand.

My heart is smitten down, and withered like grass: so that I forget to eat my bread.

For the voice of my groaning: my bones will scarce cleave to my flesh.

I am become like a pelican in the wilderness: and like an owl that is in the desert.

I have watched, and am even as it were a sparrow: that sitteth alone upon the house-top.

Mine enemies revile me all the day long: and they that are mad upon me are sworn together against me.

For I have eaten ashes as it were bread: and mingled my drink with weeping;

And that because of Thine indignation and wrath: for Thou hast taken me up, and cast me down.

My days are gone like a shadow: and I am withered like grass.

But, Thou, O Lord, shalt endure for ever: and Thy remembrance throughout all generations.

Thou shalt arise, and have mercy upon Sion: for it is time that Thou have mercy upon her, yea, the time is come.

And why? Thy servants think upon her stones: and it pitieth them to see her in the dust.

The heathen shall fear Thy Name, O Lord: and all the kings of the earth Thy Majesty;

When the Lord shall build up Sion: and when His glory shall appear;

When He turneth Him unto the prayer of the poor destitute: and despiseth not their desire.

This shall be written for those that come after: and the people which shall be born shall praise the Lord.

For He hath looked down from His sanctuary: out of the heaven did the Lord behold the earth;

That He might hear the mournings of such as are in captivity: and deliver the children appointed unto death;

That they may declare the Name of the Lord in Sion: and His worship at Jerusalem;

When the people are gathered together: and the kingdoms also, to serve the Lord.

He brought down my strength in my journey: and shortened my days.

But I said, O my God, take me not away in the midst of mine age: as for Thy years, they endure throughout all generations.

Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the work of Thy hands.

They shall perish, but Thou shalt endure: they all shall wax old as doth a garment;

And as a vesture shalt Thou change them, and they shall be changed: but Thou art the same, and Thy years shall not fail.

The children of Thy servants shall continue: and their seed shall stand fast in Thy sight.

S. LUKE xv. 11-24.

And He said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired

servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go unto my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

In this parable we may see ourselves and our sinful condition. We may not have sinned like the prodigal, but we have all sinned in one way or another, and are not worthy to be called the sons of God. For sons of God we are by grace. Sons of God we are by creation. Sons of God we are in Jesus Christ, our Lord. Let us get back to that condition. Christ calls and invites, and the Holy Spirit helps. Look at the prodigal before his sin. Like Eden before the fall. He was at one with his

father, in comfort and peace. When he fell, he lost his father and love. What did he gain? The pleasures of sin for a season, and then what? Misery, want, and remorse. But when he repented and went back, what did he find? Reproach? rejection? No, he found that though an erring son he was a son still, and received a father's love. So let us return with him.

FIFTH SERVICE.

IN the Name of the Father, the Son, and the Holy Ghost,

Let us pray.

We confess our sins to Almighty God the Father, the Son, and the Holy Ghost, that we have sinned exceedingly in thought, word, and deed, through our fault, through our own fault, through our own grievous fault. Have mercy upon us, most merciful Father. For Thy Son, our Lord, Jesus Christ's sake, forgive us all that is past, and grant that we may hereafter serve and please Thee in newness of life, to the honour and glory of Thy Name; through Jesus Christ our Lord. Amen.

ABSOLUTION.

May the Almighty God have mercy upon you, pardon all your sins, and bring you to everlasting life, for the sake of Jesus Christ our Lord. Amen.

Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, the power and the glory, For ever and ever. Amen.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

PSALM 103.

Praise the Lord, O my soul: and all that is within me, praise His holy Name.

Praise the Lord, O my soul: and forget not all His benefits;

Who forgiveth all thy sin; and healeth all thine infirmities.

Who saveth thy life from destruction: and crowneth thee with mercy and loving-kindness.

Who satisfieth thy mouth with good things: making thee young and lusty as an eagle.

The Lord executeth righteousness and judgment: for all them that are oppressed with wrong.

He shewed His ways unto Moses: His works unto the children of Israel.

The Lord is full of compassion and mercy; long-suffering, and of great goodness.

He will not always be chiding: neither keepeth He His anger for ever.

He hath not dealt with us after our sins; nor rewarded us according to our wickednesses.

For look how high the heaven is in comparison of the earth: so great is His mercy also toward them that fear Him.

Look how wide also the earth is from the west: so far hath He set our sins from us.

Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear Him.

For He knoweth whereof we are made: He remembereth that we are but dust.

The days of man are but as grass: for he flourisheth as a flower of the field.

For as soon as the wind goeth over it, it is gone: and the place thereof shall know it no more.

But the merciful goodness of the Lord endureth for ever and ever upon them that fear Him: and His righteousness upon his children's children.

Even upon such as keep His covenant: and think upon His commandments to do them.

The Lord hath prepared His seat in heaven: and His kingdom ruleth over all.

O praise the Lord, ye angels of His, ye that excel in strength: ye that fulfil His commandment, and hearken unto the voice of His words.

O praise the Lord, all ye His hosts: ye servants of His that do His pleasure.

O speak good of the Lord, all ye works of His, in all places of His dominion : praise thou the Lord, O my soul.

S: MATTHEW XXV. 1-13.

Then shall the kingdom be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh ; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil ; for our lamps are gone out. But the wise answered saying, Not so, lest there be not enough for us and you : but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came ; and they that were ready went in with him to the marriage : and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.

You see in this parable, a description of an incident met with often in the East, where marriage processions, on account of the heat, take place at night; you see a description of ourselves in matters connected with religion, and the due preparation for death and eternity. You see some in the parable, either from carelessness, or thoughtlessness, love of pleasure or some other occupation, forgot to make the necessary preparation, what then—when the bridegroom and the procession came, were they not anxious to join, and go in with the bridegroom? Oh yes, they were quite willing, but alas, they had no light, they had forgotten to buy oil, so they were not ready, not prepared—what then? Did the bridegroom, out of pure good nature, let them in? did the wise virgins lend them oil? Not at all. They were left out. Too late, too late. Ye cannot enter now. May *we* be always ready.

Let us pray.

O God, Who knowest us to be set in the midst of so many and great dangers, that by reason of the weakness of our nature we cannot always stand upright; grant to us such strength and protection as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. Amen.

O heavenly Father, in Whom we live, move and have our being, we humbly pray Thee so to guide

and govern us by Thy Holy Spirit, that in all the cares and occupations of our daily life, we may never forget Thee, but remember that we are walking in Thy sight; through Jesus Christ our Lord. Amen.

O merciful Father, we pray Thee to bless and protect us and all dear to us. Guard us from all evil, direct our goings out and comings in in Thy way. Bestow upon us such blessings as Thou knowest to be best for us. Give us a simple perfect trust in Thy love, and in Thy wisdom, and grant that we may all so love Thee, that all things may work together for our everlasting good; through Jesus Christ our Lord.

O God, Who knowest the weakness of our nature, for Thou didst create us, and the wakefulness of our spiritual enemies, for Thou seest them; defend us from all evil, and grant that we may never be so occupied with the things of this world that we may forget to make preparation for the other world, but with our lamps lighted may ever be ready when Christ our Lord calls us. We ask these things for His dear sake. Amen.

O Lord Jesus Christ, Who art the light of the blind, the way of the erring and the resurrection of the dead, enlighten the darkness of our hearts and minds, and bring us to repentance; make us to live

in Thee and for Thee, Whom with the Father and the Holy Ghost, we worship and glorify one God, world without end. Amen.

O Lord, give us grace to lay aside every weight and the sin that doth so easily beset us; the lust of the flesh, the lust of the eyes, and the pride of life; every motion, both of flesh and spirit which is contrary to Thy holiness; through Jesus Christ our Lord. Amen.

O Holy Spirit, the Comforter, Who art everywhere, and fillest all things, treasury of blessing and giver of life, descend and remain upon us, cleansing us from all sin, through Jesus Christ our Lord. Amen.

The Blessing of God Almighty, the Father, Son, and Holy Ghost, remain with us now and evermore. Amen.

SIXTH SERVICE.

Invocation.

In the Name of the Father, Son, and Holy Ghost,

Let us confess our sins before God.

O Lord, the God of compassion and mercy, we confess and bewail before Thee all the sins of thought, word, or deed, by which we have provoked

Thee to anger. Against Thee, O Lord, have we sinned, and to Thee do we make our confession. Turn not away Thy face from Thy servants, whom Thou hast redeemed with Thy most precious blood, but forgive us freely, grant us grace that henceforth we may live in Thy fear, to Thy glory; through Jesus Christ our Lord. Amen.

Absolution.

Grant, we beseech Thee, merciful Lord, pardon and peace to Thy believing people, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ our Lord. Amen.

The Lord's Prayer.

Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, the power and the glory, For ever and ever. Amen.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

PSALM 143.

Hear my prayer, O Lord, and consider my desire: hearken unto me, for Thy truth and righteousness' sake.

And enter not into judgment with Thy servant: for in Thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath smitten my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.

Therefore is my spirit vexed within me: and my heart within me is desolate.

Yet do I remember the time past; I muse upon all Thy works: yea, I exercise myself in the works of Thy hands.

I stretch forth my hands unto Thee: my soul gaspeth unto Thee as a thirsty land.

Hear me, O Lord, and that soon, for my spirit waxeth faint: hide not Thy face from me, lest I be like unto them that go down into the pit.

O let me hear Thy loving-kindness betimes in the morning, for in Thee is my trust: shew Thou me the way that I should walk in, for I lift up my soul unto Thee.

Deliver me, O Lord, from mine enemies: for I flee unto Thee to hide me.

Teach me to do the thing that pleaseth Thee, for Thou art my God: let Thy loving Spirit lead me forth into the land of righteousness.

Quicken me, O Lord, for Thy Name's sake: and for Thy righteousness' sake bring my soul out of trouble.

And of Thy goodness slay mine enemies: and destroy all them that vex my soul; for I am Thy servant.

S. MATTHEW XXII. 1-14.

And Jesus answered and spake unto them again by parables and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold I have prepared my dinner: my oxen and fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies and destroyed those murderers, and burned their cities. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways and as many as ye shall find, bid to the marriage. So those servants went out into the highways and gathered together

all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The point in this parable is that in all Eastern countries a wedding garment of some kind, sometimes a garland of flowers, is given to every guest as he enters the court where the wedding is to take place, so that not only was the man without excuse for being without one, but also guilty of an act of discourtesy and contempt in entering without putting one on. It is also to be noticed that the invitation was general. In the East, all who belong in any degree to the master of the house, may enter uninvited; all of the same family or brotherhood are welcome, and it is a very little thing to expect them to regard the wishes of the giver of the feast and put on the wedding garment offered. So we, poor sinners as we are, are all the sons of God, members of Christ, and inheritors of the kingdom of heaven, and may certainly expect

to be received and welcomed by our Lord and Saviour. And He gives us a garment of righteousness wherewith to cover our sinfulness, and a robe of sanctification wherewith to enter His courts. Let us, then, work by His grace, to make our calling and election sure, that in that day He may welcome and not reject us.

Let us pray.

Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ our Lord.

O Lord Jesus Christ, Who hast gone up on high and sitteth at the right hand of God; pour down upon us the gifts of Thy grace, and so lift our hearts to Thy love, that we may hereafter see Thee face to face, and be with Thee where Thou art, Who liveth and reigneth with the Father and the Holy Ghost, one God evermore. Amen.

Grant, O Lord, that as we believe Thy Son to have come as our Saviour, so may we serve Him in fear while He sitteth at Thy right hand, that we may stand in confidence before His throne of judgment; through the same, Thy Son Jesus Christ our Lord.

Make us, we beseech Thee, O Lord, to await the advent of Thy Son, Christ our Lord, with watchfulness and care, that whensoever He shall come and knock, He may not find us asleep in sin, but awake and rejoicing in His praises, Who liveth and reigneth with Thee and the Holy Ghost for ever and ever. Amen.

The Lord bless us and keep us, the Lord make His face to shine upon us and be gracious unto us. The Lord lift up the light of His countenance upon us and give us peace, both now and evermore. Amen.

PART III.

An Abridged Order for the Visitation of the Sick.

WHEN any person is sick, notice shall be given to the Minister of the Parish; who, coming into the sick man's house, shall say,

Peace be to this house, and to all that dwell in it.

When he cometh into the sick man's presence he shall say, kneeling down,

Remember not, Lord, our iniquities, nor the iniquities of our forefathers; Spare us, good Lord, spare Thy people Whom Thou hast redeemed with Thy precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day

our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save Thy servant;
Answer. Which putteth *his* trust in Thee.
Minister. Send *him* help from Thy holy places;
Answer. And evermore mightily defend *him.*
Minister. Let the enemy have no advantage over *him;*
Answer. Nor the wicked approach to hurt *him.*
Minister. Be unto *him,* O Lord, a strong tower;
Answer. From the face of *his* enemy.
Minister. O Lord, hear our prayers.
Answer. And let our cry come unto Thee.

Minister.

O Lord, look down from heaven, behold, visit, and relieve this Thy servant. Look upon *him* with the eyes of Thy mercy, give *him* comfort and sure confidence in Thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord.

Hear us, Almighty and most merciful God and Saviour; extend Thy accustomed goodness to this Thy servant who is grieved with sickness. Sanctify, we beseech Thee, this Thy Fatherly correction to *him;* that the trial of *his* weakness may add

strength to *his* faith, and seriousness to *his* repentance: That, if it shall be Thy good pleasure to restore *him* to *his* former health, *he* may lead the rest of *his* life in Thy fear, and to Thy glory: or else, give *him* grace so to take Thy visitation, that, after this painful life is ended, *he* may dwell with Thee in life everlasting; through Jesus Christ our Lord. Amen.

Then shall the Minister exhort the sick person after this form, or other like:

Dearly beloved *brother*, you know that the Almighty God is the Lord of life and death, of health, age, weakness, and sickness. For in Him we live and move, and have our being: so that sickness and everything else is of the Lord's permission. It may be this sickness is intended to try your patience, or your faith, for an example to others, or else to correct and amend in you whatsoever doth offend the eyes of your heavenly Father, but know this certainly, that if you truly repent of your sins, and bear your sickness patiently, trusting in God's mercy, for His dear Son Jesus Christ's sake, submitting yourself wholly unto His will, this sickness shall be to your profit, and help you forward in the right way, that leadeth unto everlasting life.

Here the Minister shall say:

Dost thou believe in God the Father, Who made thee and all the world?

In God the Son Jesus Christ, Who redeemed thee and all mankind?

And in God the Holy Ghost, Who sanctifieth thee and all the elect people of God?

The sick person shall answer,

All this I steadfastly believe.

Then shall the Minister examine whether he truly repenteth of his sins, and is in peace with all men, exhorting him to forgive all and ask forgiveness of any whom he has offended, and if he has not made a will or disposed of his goods to do so at once, and be liberal to God's poor.

Here shall the sick person be moved to make a special confession of his sins, if he feels his conscience troubled with any weighty matter, and shall say in these words, or in some other, after the Minister:

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, I acknowledge and bewail my manifold sins and wickedness, specially (here mention the particular sin) which I have committed. I do earnestly repent, and am heartily sorry for my sins; but, O Lord, for Jesus Christ's sake, have mercy upon me and forgive me all my sins and wash me clean by Thy Holy Spirit, that I may serve and please Thee in newness of life; through Jesus Christ our Lord. Amen.

After which confession the Priest shall absolve him, if he humbly and heartily desire to have God's forgiveness pronounced by the Minister,

Saying,

Our Lord Jesus Christ, Who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences: And by His authority committed to the Ministers of His Church, I absolve thee from all thy sins, In the Name of the Father, the Son, and of the Holy Ghost.

Let us pray.

O most merciful God, Who, according to the multitude of Thy mercies, dost so put away the sins of those who truly repent, that Thou rememberest them no more; have mercy upon Thy servant, who most earnestly desireth pardon and forgiveness. Consider *his* repentance, accept *his* tears, relieve *his* pain as shall seem to Thee most expedient for *him*, and as he putteth *his* full trust in Thy mercy, impute not unto *him his* former sins, but strengthen *him* with Thy blessed Spirit, and when Thou art pleased to take *him* hence, take *him* into Thy favour; through the merits of Thy most dearly beloved Son, Jesus Christ our Lord.

Here shall the Minister recite some verses of Psalm 71.

In Thee, O Lord, have I put my trust; deliver me in Thy righteousness, incline Thine ear unto me and save me.

Be Thou my stronghold whereunto I may always resort; Thou hast promised to help me; Thou art my house of defence, and my castle.

O let my mouth be filled with Thy praise, that I may sing of Thy glory and honour all the day long.

Cast me not away in the time of my age, forsake me not when my strength faileth me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Adding this:

O Saviour of the world, Who by Thy Cross and precious blood hast redeemed us, save us and help us, we humbly beseech Thee, O Lord.

And after that he shall say,

Unto God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make His face to shine upon thee, and give thee His peace, both now and evermore.

The Minister shall now take his leave in a very friendly manner, saying,

Is there anything I can do for you?

The Ministration of the Private Baptism of Children in Houses.

FIRST let the Minister say the Lord's Prayer:

Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Almighty and everlasting God, who of Thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel Thy people through the Red Sea, figuring thereby Thy Holy Baptism; and by the Baptism of Thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify Water to the mystical washing away of sin; We beseech Thee, for Thine infinite mercies, that thou wilt mercifully look upon this child; wash *him* and sanctify *him*

with the Holy Ghost; that *he*, being delivered from Thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with Thee, world without end; through Jesus Christ our Lord. Amen.

Almighty and immortal God, the aid of all that need, the helper of all that flee to Thee for succour, the life of them that believe, and the resurrection of the dead; We call upon Thee for this infant, that *he*, coming to Thy Holy Baptism, may receive remission of sins by spiritual regeneration. Receive *him*, O Lord, as Thou hast promised by Thy well-beloved Son, saying, Ask, and ye shall receive; seek and ye shall find; knock, and it shall be opened unto you. So give now unto us that ask, let us that seek, find, open the gate unto us that knock; that this infant may enjoy the everlasting benediction of Thy heavenly washing, and may come to the eternal kingdom which Thou hast promised by Christ our Lord. Amen.

Then shall the Priest say,

O merciful God, grant that the old Adam in this child may be so buried that the new man may be raised up in *him*.

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*.

Grant that *he* may have power and strength to have victory and to triumph against the devil, the world, and the flesh. Amen.

Grant that whosoever is dedicated to Thee by our office and ministry may also be endued with heavenly virtues and everlastingly rewarded, through Thy mercy, O blessed Lord God, Who dost give and govern all things, world without end. Amen.

Almighty, ever-living God, Whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of His most precious side both water and blood ; and gave commandment to His disciples that they should go teach all nations, and baptize them in the Name of the Father, the Son, and the Holy Ghost ; Regard, we beseech Thee, the supplication of Thy congregation ; Sanctify this water to the mystical washing away of sin ; and grant that this child, now to be baptized therein, may receive the fulness of Thy grace, and ever remain in the number of Thy faithful and elect children ; through Jesus Christ our Lord. Amen.

And then the child being named by someone that is present, the Minister shall pour water upon it, saying these words,

I baptize thee in the Name of the Father, and the Son, and of the Holy Ghost. Amen.

Then all kneeling down, the Minister shall give thanks unto God and say,

We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive *him* for Thine own child by adoption, and to incorporate *him* into Thy Holy Church; and we humbly beseech Thee to grant that as *he* is now made partaker of the death of Thy Son, so *he* may be also of His resurrection; and that finally, with the residue of Thy saints, *he* may inherit Thy everlasting kingdom; through the same, Thy Son, Jesus Christ our Lord. Amen.

Prayers with the Sick.

In the name of the Father, the Son, and the Holy Ghost.

O God, Whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of Thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. Amen.

O God, Who hast prepared for them that love Thee such good things as pass man's understanding; pour into our hearts such love towards Thee, that we loving Thee above all things, may obtain Thy promises which exceed all that we can desire; through Jesus Christ our Lord. Amen.

O Lord, we beseech Thee, absolve Thy people from their offences, that through Thy bountiful goodness, we may all be delivered from the bands of those sins, which by our frailty we have committed.

O Lord, we beseech Thee, refresh the soul of Thy servant visited with sickness, that by the acceptance of this chastisement, *he* may know the health of Thy grace and the joy of Thy salvation; through Jesus Christ our Lord.

O blessed Lord, the Father of mercies, to Whom belong the issues of life and death; grant this grace to Thy servant, that whether *he* live or die, Christ may be glorified in *his* soul's body, and that neither life nor death nor any other creature may be able to separate *him* from the love of Thee in Christ Jesus our Lord. Amen.

Grant, O Lord, to this servant, peace on *his* bed of sickness, resignation in pain and weariness, and faith in the great promises of eternal life in Jesus Christ our Lord, so that when the earthly house of this tabernacle shall be dissolved, *he* may possess an eternal habitation not made with hands, in the heavens; through the merits and mediation of Jesus Christ our Lord. Amen.

O Thou Who didst at midnight cause the Psalmist David and Thy servants Paul and Silas to sing praises to Thee, because of Thy righteous judgments, make this Thy servant, lying on a bed of sickness, to think with gladness of Thee and Thy great love to *him* in Jesus Christ our Lord. Let Thy presence with *him* turn *his* darkness into light, save *him* from

his sins, and console *him* by Thy Holy Spirit; through Jesus Christ our Lord.

Keep, we do beseech Thee, this Thy servant with Thy perpetual peace, for Thou hast redeemed *him* by Thy holy Cross, Thou Saviour of the world, Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.

In the name of the Father, the Son, and the Holy Ghost.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Almighty and merciful God, Who hast given man both saving means of grace and help to eternal life, mercifully look down upon Thy servant and graciously nurture the soul which Thou hast made, that in the hour of *his* departure it may without spot be presented to Thee, its Creator, by the hands of the holy angels; through Jesus Christ our Lord. Amen.

O God, the Father of lights, from Whom cometh down every good and perfect gift, mercifully look upon the infirmity and frailty of Thy servant, and grant *him* such health as Thou knowest to be needful for *him*, that both in soul and body *he* may ever more serve Thee with all *his* strength and might, through Jesus Christ our Lord. Amen.

O Jesus, Master, Who art the Way, the Truth, and the Life, do Thou meet Thy servant while *he* walketh by the way, longing to reach the dear country, so that following the right, *he* may keep the way of righteousness, never wander away into the darkness of the night of this world ; through Jesus Christ our Lord.

O Christ our God and hope, we earnestly pray and do beseech Thee that Thy servant walking by Thy help, may come unto Thee, and rest in Thee, and may never stray until Thou bring *him* to the peace of that dear country Jerusalem, and establish *him* there, for ever to live with Thee, with the Father, and the Holy Ghost, one God evermore. Amen.

Almighty God, we beseech Thy gracious goodness, that as Thy beloved Son willingly suffered death for our redemption and salvation, so in like manner may this servant bear the cross Thou layest upon *him* willingly and patiently, for the true trial of *his* faith against the latter day to Thy everlasting glory ; through Jesus Christ our Lord. Amen.

O Lord Jesus, Who hast commanded us to watch and pray, and to be always ready, keep Thy servant mindful of the uncertainty of life, and of the account which *he* will one day be called upon to give, that when *he* departs *he* may sleep in Thee, and at Thy appearing may rise again to dwell with Thee for

ever; grant this, we beseech Thee, for Thy Son our Saviour's sake. Amen.

Grant, O Lord, that as Thy Son came in humility as a Saviour, and will return in majesty as a Judge, Thy servant may serve Him in fear while He sitteth at Thy right hand, and may stand with confidence before the throne of judgment; through the same Jesus Christ our Lord. Amen.

Office for the Communion of the Sick.

The Collect.

ALMIGHTY, everliving God, Maker of all mankind, Who dost correct those whom Thou dost love, and chasten every one whom Thou dost receive; We beseech Thee to have mercy on this Thy servant visited with Thy hand, and grant that *he* may take *his* sickness patiently, and recover *his* bodily health (if it be Thy gracious will); and whensoever *his* soul shall depart from the body, it may be without spot presented unto Thee; through Jesus Christ our Lord. Amen.

The Epistle. Hebrews xii. 5.

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him. For whom the Lord loveth He chasteneth; and scourgeth every son whom He receiveth.

The Gospel. S. John v. 24.

Verily, verily, I say unto you, He that heareth My word, and believeth in Him that sent Me, hath everlasting life, and shall not come into condemnation; he is passed from death unto life.

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking henceforth in His holy ways; draw near with faith, and take this Holy Sacrament to your comfort, and make your humble confession to Almighty God, meekly kneeling upon your knees.

General Confession.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to time, most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For Thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter serve and please Thee In newness of life, To the honour and glory of Thy Name; through Jesus Christ our Lord. Amen.

The Absolution.

Almighty God, our heavenly Father, Who of His great mercy hath promised forgiveness of sins to all

them that with hearty repentance and true faith turn unto Him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.

The Comfortable Words.

Hear what comfortable words our Saviour Christ saith unto all that truly turn to Him.

Come unto Me all that travail and are heavy laden, and I will refresh you. *S. Matt. xi.* 28.

So God loved the world, that He gave His only-begotten Son, to the end that all that believe in Him should not perish, but have everlasting life. *S. John iii.* 16.

Hear also what S. Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim. i.* 15.

Hear also what S. John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins. 1 *S. John ii.* 1.

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

(Then shall the Priest turn to the Lord's Table and say),

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, *Holy Father, Almighty, Everlasting God.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; praising Thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord most High. Amen.

We do not presume to come to this Thy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, Whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ, and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him, and He in us. Amen.

* These words (Holy Father) must be omitted on Trinity-Sunday.

(When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth).

Almighty God, our heavenly Father, Who of Thy tender mercy didst give Thine only Son Jesus Christ to suffer death upon the Cross for our redemption; Who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death, until His coming again; Hear us, O merciful Father, we most humbly beseech Thee; and grant that we receiving these Thy creatures of bread and wine, according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood: Who in the same night that He was betrayed, took Bread; and when He had given thanks (*Break the bread*), He brake it, and give it to His disciples, saying, Take, eat, this is My Body which is given for you: Do this in remembrance of Me. Likewise after supper He (*Here take the Cup into hand*), took the Cup; and when He had given thanks, He gave it to them, saying, Drink ye all of this; for this is My

Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of Me. Amen.

Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons (if there be any present), and after to the people, and *lastly* to the sick one, and shall say to each,

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving.

And the Minister shall now deliver the Cup, and say,

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

The Lord's Prayer.

After shall be said as followeth.

O Lord and heavenly Father, we Thy humble servants entirely desire Thy fatherly goodness mercifully to accept this our sacrifice of praise and

thanksgiving; most humbly beseeching Thee to grant, that by the merits and death of Thy Son Jesus Christ, and through faith in His Blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion. And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee; humbly beseeching Thee, that all we, who are partakers of this Holy Communion, may be fulfilled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by Whom, and with Whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. Amen.

If thought well, read the following:

Glory be to God on high, and in earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord, the only-begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the

sins of the world have mercy upon us. Thou that takest away the sins of the world receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Then Pronounce THE BLESSING.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always.

PART IV.

Selections of Scripture. New Testament.

S. Matthew v. 1-12.

And seeing the multitude, He went up into a mountain, and when He was set, His disciples came unto Him. And He opened His mouth, and taught them, saying, Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for My sake. Rejoice, and be exceeding glad, for great is your reward in heaven; for so they persecuted the prophets which were before you.

S. MATTHEW V. 19.

Whosoever therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

S. MATTHEW VI. 25-34.

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father

knoweth that ye have need of these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

S. MATTHEW XXII. 1-14.

And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together

all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment; And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

S. MATTHEW XXV. 1-4.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps.

S. MARK V. 25-34.

And a certain woman, which had an issue of blood twelve years, And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, When she had heard of Jesus, came in the press behind, and touched His garment. For she said, If I may touch but His clothes, I shall be

whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in Himself that virtue had gone out of Him, turned Him about in the press, and said, Who touched My clothes? And His disciples said unto Him, Thou seest the multitude thronging Thee, and sayest Thou, Who touched Me? And He looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before Him, and told Him all the truth. And He said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

S. Luke vii. 30-37.

But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans

and sinners! But wisdom is justified of all her children. And one of the Pharisees desired Him that He would eat bread with him. And He went into the Pharisee's house and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment.

S. Luke x. 30-37.

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these

three, thinkest thou, was neighbour unto him that fell among thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

S. LUKE XII. 16-31:

And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and all my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God. And He said unto His disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you by taking thought can add to his stature one cubit?

If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will He clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you.

S. Luke xv. 1-10.

Then drew near unto Him all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And He spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy

shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

S. Luke xv. 11-24.

And He said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods which falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and

go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

S. Luke xvi. 19-31.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus

in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

S. Luke xxiii. 39-43.

And one of the malefactors which were hanged railed on Him, saying, If thou be Christ, save Thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this

man hath done nothing amiss. And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with Me in Paradise.

S. JOHN III. 14-21.

And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him shall not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh he to the light, lest he should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

S. JOHN VI. 47-58.

Verily, verily, I say unto you, He that believeth on Me hath everlasting life. I am that bread of life.

You fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven : if any man eat of this bread, he shall live for ever : and the bread that I will give is My flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us His flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood, dwelleth in Me and I in him. As the living Father hath sent Me, and I live by the Father ; so he that eateth Me even he shall live by Me. This is that bread which came down from heaven : not as your fathers did eat manna, and are dead : he that eateth of this bread shall live for ever.

S. John x. 1-18.

Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep he goeth before them and the

sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which He spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the Door of the sheep, All that ever came before Me are thieves and robbers, but the sheep did not hear them. I am the Door; by Me if any man enter in he shall be saved, and shall go in and out and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the Good Shepherd; the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the Good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father; and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice: and there shall be one fold, and one Shepherd. Therefore doth My Father love Me, because I lay down My life, that I might take it

again. No man taketh it from Me, but I lay it down of Myself, I have power to lay it down, and I have power to take it again. This commandment have I received of My Father.

S. JOHN XI. 20-27.

Then Martha, as soon as she heard that Jesus was coming, went and met Him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if Thou hadst been here, my brother had not died. But I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith unto her, Thy brother shall rise again. Martha said unto Him, I know that he shall rise again, in the resurrection at the last day. Jesus said unto her, I am the Resurrection and the Life, he that believeth on Me, though he were dead, yet shall he live: And whosoever liveth and believeth in Me shall never die. Believest thou this? She said unto Him, Yea, Lord, I believe that Thou art Christ, the Son of God, which should come into the world.

S. JOHN XIV. 1-6.

Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and

receive you unto Myself, that where I am there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto Him, Lord, we know not whither Thou goest: and how can we know the way? Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me.

S. JOHN XV. 1-10.

I am the true Vine and My Father is the Husbandman. Every branch in Me that beareth not fruit He taketh away, and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit unless it abide in the vine, no more can you unless ye abide in Me. I am the Vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered: and men gather them, and cast them into the fire, and they are burned. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit: so shall ye be My disciples. As the Father hath loved Me, so have I loved you: continue ye in My love. If ye keep My commandments, ye shall

abide in My love; even as I have kept My Father's commandments, and abide in His love.

S. JOHN XIX. 16-30.

Then delivered he Him therefore unto them to be crucified. And they took Jesus, and led Him away. And He bearing His cross went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: Where they crucified Him, and two others with Him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews: but that He said, I am the King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part: and also His coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted My raiment among them, and for My vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of

Jesus His mother, and His mother's sister, Mary, the wife of Cleophas, and Mary Magdalene. When Jesus, therefore, saw His mother and the disciple standing by whom He loved, He saith unto His mother, Woman, behold thy Son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth. When Jesus therefore had received the vinegar, He said, It is finished; and He bowed His head, and gave up the ghost.

Romans vii. 14-25.

For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that I do not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then, it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that

dwelleth in me. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

ROMANS VIII. 14-18.

For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with Him; that we may be glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

1 CORINTHIANS xi. 23-34.

For I have received of the Lord that which also I delivered unto you. That the Lord Jesus the same night in which He was betrayed took bread:

And when He had given thanks, He brake it, and said, Take, eat: this is My Body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My Blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the Body and Blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we would not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

1 Corinthians xv. 1-8.

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have

received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; And that He was buried, and that He rose again the third day, according to the Scriptures: And that He was seen of Cephas, then of the twelve: After that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the apostles. And last of all He was seen of me also, as of one born out of due time.

1 Corinthians xv. 20-22.

But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

Ephesians iv. 10-20.

He that descended is the same also that ascended up far above all heavens, that He might fill all things. And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints,

for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into Him in all things, which is the head, even Christ: From Whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ.

COLOSSIANS I. 19-22.

For it pleased the Father that in Him should all fulness dwell: And, having made peace through the blood of His cross, by Him to reconcile all

things unto Himself; by Him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled. In the body of His flesh through death, to present you holy and unblamable and unreproveable in His sight.

PHILIPPIANS I. 5-10.

For your fellowship in the gospel from the first day until now: Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ: Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment: That ye may approve things that are excellent: that ye may be sincere and without offence till the day of Christ.

PHILIPPIANS III. 7-14.

But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for Whom I have suffered

the loss of all things, and do count them but dung, that I may win Christ, And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

1 Peter v. 6-11.

Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time: Casting all your care upon Him: for He careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, Who hath called us unto His

eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen.

Revelation xx. 11-15.

And I saw a great white throne, and Him that sat on it, from Whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

Revelation xxi. 1-7.

And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of

heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write; for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things: and I will be his God, and he shall be My son.

1 PETER I. 3-6.

Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God, through faith unto salvation ready to be revealed in the last time: Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations.

1 Peter ii. 21-24.

For even hereunto were ye called ; because Christ also suffered for us, leaving us an example, that ye should follow His steps: Who did no sin, neither was guile found in His mouth: Who, when He was reviled, reviled not again ; when He suffered, He threatened not ; but committed Himself to Him that judgeth righteously: Who His own self bare our sins in His own body on the tree, that we being dead to sins, should live unto righteousness: by Whose stripes ye were healed.

Selections from the Psalms.

Psalm 3.

Lord, how are they increased that trouble me: many are they that rise against me. Many one there be that say of my soul: There is no help for him in his God. But Thou, O Lord, art my defender: Thou art my worship, and the lifter up of my head. I did call upon the Lord with my voice: and He heard me out of His holy hill. I laid me down and slept, and rose up again: for the Lord sustained me. I will not be afraid for ten thousands of the people: that have set themselves against me round about. Up, Lord, and help me, O my God: for Thou smitest all mine enemies upon the cheek-bone; Thou hast broken the teeth of the ungodly. Salvation belongeth unto the Lord: and Thy blessing is upon Thy people.

Psalm 6.

O Lord, rebuke me not in Thine indignation: neither chasten me in Thy displeasure. Have

mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed. My soul also is sore troubled: but, Lord, how long wilt Thou punish me? Turn Thee, O Lord, and deliver my soul: O save me for Thy mercy's sake. For in death no man remembereth Thee: and who will give Thee thanks in the pit? I am weary of my groaning: every night wash I my bed: and water my couch with my tears. My beauty is gone for very trouble: and worn away because of all mine enemies. Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping. The Lord hath heard my petition: the Lord will receive my prayer. All mine enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly.

PSALM 10.

Why standest Thou so far off, O Lord: and hidest Thy face in the needful time of trouble?

The ungodly for his own lust doth persecute the poor: let them be taken in the crafty wiliness that they have imagined. For the ungodly hath made boast of his own heart's desire: and speaketh good of the covetous, whom God abhorreth. The ungodly is so proud, that he careth not for God: neither is God in all his thoughts. His ways are always grievous: Thy judgments are far above out of his sight, and therefore defieth he all his

enemies. For he hath said in his heart, Tush, I shall never be cast down: there shall no harm happen unto me. His mouth is full of cursing, deceit, and fraud: under his tongue is ungodliness and vanity. He sitteth lurking in the thievish corners of the streets: and privily in his lurking dens doth he murder the innocent; his eyes are set against the poor. For he lieth waiting secretly, even as a lion lurketh he in his den: that he may ravish the poor. He doth ravish the poor: when he getteth him into his net. He falleth down, and humbleth himself: that the congregation of the poor may fall into the hands of his captains. He hath said in his heart, Tush, God hath forgotten: He hideth away His face, and He will never see it. Arise, O Lord God, and lift up Thine hand: forget not the poor. Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, Thou God carest not for it. Surely Thou hast seen it: for Thou beholdest ungodliness and wrong. That Thou mayest take the matter into Thine hand: the poor committeth himself unto Thee; for Thou art the helper of the friendless. Break Thou the power of the ungodly and malicious: take away his ungodliness, and Thou shalt find none. The Lord is King for ever and ever: and the heathen are perished out of the land. Lord, Thou hast heard the desire of the poor: Thou preparest their heart, and Thine ear hearkeneth thereto; To help the

fatherless and poor unto their right: that the man of the earth be no more exalted against them.

Psalm 15.

Lord, who shall dwell in Thy tabernacle: or who shall rest upon Thy holy hill? Even he, that leadeth an uncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart. He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour. He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord. He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance. He that hath not given his money upon usury: nor taken reward against the innocent. Whoso doeth these things: shall never fall.

Psalm 25.

Unto Thee, O Lord, do I lift up my soul; my God, I have put my trust in Thee: O let me not be confounded, neither let mine enemies triumph over me. For all they that hope in Thee shall not be ashamed: but such as transgress without a cause shall be put to confusion. Shew me Thy ways, O Lord: and teach me Thy paths. Lead me forth in Thy truth, and learn me: for Thou art the God of my salvation; in Thee hath been my hope all the day long. Call to remembrance, O Lord, Thy

tender mercies: and Thy loving-kindnesses, which have been ever of old. O remember not the sins and offences of my youth: but according to Thy mercy think Thou upon me, O Lord, for Thy goodness. Gracious and righteous is the Lord: therefore will He teach sinners in the way. Them that are meek shall He guide in judgment: and such as are gentle, them shall He learn His way. All the paths of the Lord are mercy and truth: unto such as keep His covenant, and His testimonies. For Thy Name's sake, O Lord: be merciful unto my sin, for it is great. What man is he, that feareth the Lord: him shall He teach in the way that He shall choose. His soul shall dwell at ease: and his seed shall inherit the land. The secret of the Lord is among them that fear Him: and He will shew them His covenant. Mine eyes are ever looking unto the Lord: for He shall pluck my feet out of the net. Turn Thee unto me, and have mercy upon me: for I am desolate, and in misery. The sorrows of my heart are enlarged: O bring Thou me out of my troubles. Look upon my adversity and misery: and forgive me all my sin. Consider mine enemies, how many they are: and they bear a tyrannous hate against me. O keep my soul, and deliver me: let me not be confounded, for I have put my trust in Thee. Let perfectness and righteous dealing wait upon me: for my hope hath been in Thee. Deliver Israel, O God: out of all his troubles.

PSALM 27.

The Lord is my light, and my salvation; whom then shall I fear: the Lord is the strength of my life; of whom then shall I be afraid? When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh: they stumbled and fell. Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in Him. One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit His temple. For in the time of trouble He shall hide me in His tabernacle: yea, in the secret place of His dwelling shall He hide me, and set me up upon a rock of stone. And now shall He lift up mine head: above mine enemies round about me. Therefore will I offer in His dwelling an oblation with great gladness: I will sing, and speak praises unto the Lord. Hearken unto my voice, O Lord, when I cry unto Thee: have mercy upon me, and hear me. My heart hath talked of Thee, Seek ye my face: Thy face, Lord, will I seek. O hide not Thou Thy face from me: nor cast Thy servant away in displeasure. Thou hast been my succour: leave me not, neither forsake me, O God of my salvation. When my father and my mother forsake me: the Lord taketh me up. Teach me Thy way, O Lord: and lead me in the right

way, because of mine enemies. Deliver me not over into the will of mine adversaries: for they are false witnesses risen up against me, and such as speak wrong. I should utterly have fainted: but that I believe verily to see the goodness of the Lord in the land of the living. O tarry thou the Lord's leisure: be strong, and He shall comfort thine heart; and put thou thy trust in the Lord.

Psalm 30.

I will magnify Thee, O Lord, for Thou hast set me up, and not made my foes to triumph over me. O Lord my God, I cried unto Thee, and Thou hast healed me. Thou, Lord, hast brought my soul out of hell: Thou hast kept my life from them that go down to the pit. Sing praises unto the Lord, O ye saints of His: and give thanks unto Him for a remembrance of His holiness. For His wrath endureth but the twinkling of an eye; and in His pleasure is life: heaviness may endure for a night, but joy cometh in the morning. And in my prosperity I said, I shall never be removed: Thou, Lord, of Thy goodness hast made my hill so strong. Thou didst turn Thy face from me: and I was troubled. Then cried I unto Thee, O Lord; and gat me to my Lord right humbly. What profit is there in my blood: when I go down to the pit? Shall the dust give thanks unto Thee? or shall it declare Thy truth? Hear, O

Lord, and have mercy upon me: Lord, be Thou my helper. Thou hast turned my heaviness into joy: Thou hast put off my sackcloth and girded me with gladness. Therefore shall every good man sing of Thy praise without ceasing: O my God, I will give thanks unto Thee for ever.

Psalm 32.

Blessed is he whose unrighteousness is forgiven: and whose sin is covered. Blessed is the man unto whom the Lord imputeth no sin: and in whose spirit there is no guile. For while I held my tongue, my bones consumed away through my daily complaining. For Thy hand is heavy upon me day and night: and my moisture is like the drought in summer. I will acknowledge my sin unto Thee: and mine unrighteousness have I not hid. I said, I will confess my sins unto the Lord: and so Thou forgavest the wickedness of my sin. For this shall everyone that is godly make his prayer unto Thee in a time when Thou mayest be found: but in the great water-floods they shall not come nigh him. Thou art a place to hide me in, Thou shalt preserve me from trouble: Thou shalt compass me about with songs of deliverance. I will inform thee, and teach thee in the way wherein thou shalt go: and I will guide thee with Mine eye. Be ye not like to horse and mule, which have no understanding: whose mouths must be held with bit and

bridle, lest they fall upon thee. Great plagues remain for the ungodly: but whoso putteth his trust in the Lord, mercy embraceth him on every side. Be glad, O ye righteous, and rejoice in the Lord: and be joyful, all ye that are true of heart.

Psalm 34.

I will alway give thanks unto the Lord: His praise shall ever be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O praise the Lord with me: and let us magnify His Name together. I sought the Lord, and He heard me: yea, He delivered me out of all my fear. They had an eye unto Him, and were lightened: and their faces were not ashamed. Lo, the poor crieth, and the Lord heareth him: yea, and saveth him out of all his troubles. The angel of the Lord tarrieth round about them that fear Him: and delivereth them. O taste, and see, how gracious the Lord is: blessed is the man that trusteth in Him. O fear the Lord, ye that are His saints: for they that fear Him lack nothing. The lions do lack and suffer hunger: but they who seek the Lord shall want no manner of thing that is good. Come, ye children, and hearken unto me: I will teach you the fear of the Lord. What man is he that lusteth to live: and would fain see good days? Keep thy tongue from evil: and thy lips that they speak no

guile. Eschew evil, and do good: seek peace, and ensue it. The eyes of the Lord are over the righteous: and His ears are open unto their prayers. The countenance of the Lord is against them that do evil: to root out the remembrance of them from the earth. The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles. The Lord is nigh unto them that are of a contrite heart: and will save such as be of an humble spirit. Great are the troubles of the righteous: but the Lord delivereth him out of all. He keepeth all his bones: so that not one of them is broken. But misfortune shall slay the ungodly: and they that hate the righteous shall be desolate. The Lord delivereth the souls of His servants: and all they that put their trust in Him shall not be destitute.

Psalm 37.

Fret not thyself because of the ungodly: neither be thou envious against the evil doers. For they shall soon be cut down like the grass: and be withered even as the green herb. Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed. Delight thou in the Lord: and He shall give thee thy heart's desire. Commit thy way unto the Lord, and put thy trust in Him: and He shall bring it to pass. He shall make thy righteousness as

clear as the light: and thy just dealing as the noonday. Hold thee still in the Lord, and abide patiently upon Him: but grieve not thyself at him whose way doth prosper, against the man that doeth after evil counsels. Leave off from wrath, and let go displeasure: fret not thyself, else shalt thou be moved to do evil. Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land. Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away. But the meek-spirited shall possess the earth: and shall be refreshed in the multitude of peace. The ungodly seeketh counsel against the just: and gnasheth upon him with his teeth. The Lord shall laugh him to scorn: for He hath seen that His day is coming. The ungodly have drawn out the sword, and have bent their bow: to cast down the poor and needy, and to slay such as are of a right conversation. Their sword shall go through their own heart: and their bow shall be broken. A small thing that the righteous hath: is better than great riches of the ungodly. For the arms of the ungodly shall be broken: and the Lord upholdeth the righteous. The Lord knoweth the days of the godly: and their inheritance shall endure for ever. They shall not be confounded in the perilous time: and in the days of dearth they shall have enough. As for the ungodly, they shall perish; and the enemies

of the Lord shall consume as the fat of lambs: yea, even as the smoke shall they consume away. The ungodly borroweth, and payeth not again: but the righteous is merciful, and liberal. Such as are blessed of God shall possess the land: and they that are cursed of Him shall be rooted out. The Lord ordereth a good man's goings: and maketh his way acceptable to Himself. Though he fall, he shall not be cast away: for the Lord upholdeth him with His hand. I have been young, and now am old: and yet saw I never the righteous forsaken, nor His seed begging their bread. The righteous is ever merciful, and lendeth: and his seed is blessed. Flee from evil, and do the thing that is good: and dwell for evermore. For the Lord loveth the thing that is right: He forsaketh not His that be godly, but they are preserved for ever. The unrighteous shall be punished: as for the seed of the ungodly, it shall be rooted out. The righteous shall inherit the land: and dwell therein for ever. The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgment. The law of his God is in his heart: and his goings shall not slide. The ungodly seeth the righteous, and seeketh occasion to slay him. The Lord will not leave him in his hand, nor condemn him when he is judged. Hope thou in the Lord, and keep His way, and He shall promote thee, that thou shalt inherit the land: when the ungodly shall perish, thou

shalt see it. I myself have seen the ungodly in great power: and flourishing like a green bay-tree. I went by, and lo, he was gone: I sought him, but his place could nowhere be found. Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last. As for the transgressors, they shall perish together: and the end of the ungodly is, they shall be rooted out at the last. But the salvation of the righteous cometh of the Lord: Who is also their strength in the time of trouble. And the Lord shall stand by them, and save them: He shall deliver them from the ungodly, and shall save them, because they put their trust in Him.

Psalm 38.

Put me not to rebuke, O Lord, in Thine anger: neither chasten me in Thy heavy displeasure. For Thine arrows stick fast in me: and Thine hand presseth me sore. There is no health in my flesh, because of Thy displeasure: neither is there any rest in my bones, by reason of my sin. For my wickednesses are gone over my head: and are like a sore burden, too heavy for me to bear. My wounds stink, and are corrupt: through my foolishness. I am brought into so great trouble, and misery: that I go mourning all the day long. For my loins are filled with a sore disease: and there is no whole part in my body. I am feeble, and sore smitten: I have

roared for the very disquietness of my heart. Lord, Thou knowest all my desire: and my groaning is not hid from Thee. My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me. My lovers and my neighbours did stand looking upon my trouble: and my kinsmen stood afar off. They also that sought after my life laid snares for me: and they that went about to do me evil talked of wickedness, and imagined deceit all the day long. As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth. I became even as a man that heareth not: and in whose mouth are no reproofs. For in Thee, O Lord, have I put my trust: Thou shalt answer for me, O Lord my God. I have required that they, even mine enemies, should not triumph over me: for when my foot slipped, they rejoiced greatly against me. And I truly am set in the plague: and my heaviness is ever in my sight. For I will confess my wickedness: and be sorry for my sin. But mine enemies live, and are mighty: and they that hate me wrongfully, are many in number. They also that reward evil for good, are against me: because I follow the thing that is good. Forsake me not, O Lord my God: be not Thou far from me. Haste Thee to help me: O Lord God of my salvation.

Psalm 39.

I said, I will take heed to my ways: that I offend not with my tongue. I will keep my mouth as it were with a bridle: while the ungodly is in my sight. I held my tongue, and spake nothing: I kept silence, yea, even from good words, but it was pain and grief to me. My heart was hot within me, and while I was thus musing the fire kindled: and at the last I spake with my tongue. Lord, let me know mine end, and the number of my days: that I may be certified how long I have to live. Behold, Thou hast made my days as it were a span long: and mine age is even as nothing in respect of Thee: and verily, every man living is altogether vanity. For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them. And now, Lord, what is my hope: truly my hope is even in Thee. Deliver me from all mine offences: and make me not a rebuke unto the foolish. I became dumb and opened not my mouth: for it was Thy doing. Take Thy plague away from me: I am even consumed by the means of Thy heavy hand. When Thou with rebukes dost chasten man for sin, Thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity. Hear my prayer, O Lord, and with Thine eyes consider my calling: hold not Thy

peace at my tears. For I am a stranger with Thee: and a sojourner, as all my fathers were. O spare me a little, that I may recover strength: before I go hence and be no more seen.

PSALM 40.

I waited patiently for the Lord: and He inclined unto me, and heard my calling. He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon a rock, and ordered my goings. And He hath put a new song in my mouth: even a thanksgiving unto our God. Many shall see it and fear: and shall put their trust in the Lord. Blessed is the man that hath set his hope in the Lord: and turned not unto the proud, and to such as go about with lies. O Lord my God, great are the wondrous works that Thou hast done, like as be also Thy thoughts, which are to usward: and yet there is no man that ordereth them unto Thee. If I should declare them, and speak them: they should be more than I am able to express. Sacrifice, and meat offering, Thou wouldst not: but mine ears hast Thou opened. Burnt offerings, and sacrifice for sin, hast Thou not required: then said I, Lo, I come, In the volume of the book it is written of me, that I should fulfil Thy will, O my God: I am content to do it; yea, Thy law is within my heart. I have declared Thy righteousness in the great congregation: lo, I will not refrain my lips, O Lord, and

that Thou knowest. I have not hid Thy righteousness within my heart: my talk hath been of Thy truth, and of Thy salvation. I have not kept back Thy loving mercy and truth from the great congregation. Withdraw not Thou Thy mercy from me, O Lord: let Thy loving-kindness and Thy truth always preserve me. For innumerable troubles are come about me: my sins have taken such hold upon me that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me. O Lord, let it be Thy pleasure to deliver me: make haste, O Lord, to help me. Let them be ashamed and confounded together, that seek after my soul to destroy it: let them be driven backward, and put to rebuke that wish me evil. Let them be desolate, and rewarded with shame: that say unto me, Fie upon thee, fie upon thee. Let all those that seek Thee be joyful and glad in Thee: and let such as love Thy salvation say always, The Lord be praised. As for me, I am poor and needy: but the Lord careth for me. Thou art my Helper and my Redeemer: make no long tarrying, O my God.

Psalm 42.

Like as the hart desireth the water brooks: so longeth my soul after Thee, O God. My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence

of God? My tears have been my meat day and night: while they daily say unto me, Where is now Thy God? Now when I think thereupon, I pour out my heart by myself: for I went with the multitude, and brought them forth into the house of God. In the voice of praise, and thanksgiving: among such as keep holy day. Why art thou so full of heaviness, O my soul: and why art thou so disquieted within me? Put thy trust in the Lord: for I will yet give Him thanks for the help of His countenance. My God, my soul is vexed within me: therefore will I remember Thee concerning the land of Jordan, and the little hill of Hermon. One deep calleth another, because of the noise of the water-pipes: all Thy waves and storms are gone over me. The Lord hath granted His loving-kindness in the day-time: and in the night season did I sing of Him, and made my prayer unto the God of my life. I will say unto the God of my strength, Why hast Thou forgotten me: why go I thus heavily, while the enemy oppresseth me? My bones are smitten asunder as with a sword: while mine enemies that trouble me cast me in the teeth: Namely, while they say daily unto me: Where is now thy God? Why art thou so vexed, O my soul? and why art thou so disquieted within me? O put thy trust in God: for I will yet thank Him, which is the help of my countenance, and my God.

Psalm 51.

Have mercy upon me, O God, after Thy great goodness: according to the multitude of Thy mercies do away mine offences. Wash me throughly from my wickedness: and cleanse me from my sin. For I acknowledge my faults: and my sin is ever before me. Against Thee only have I sinned, and done this evil in Thy sight: that Thou mightest be justified in Thy saying, and clear when Thou art judged. Behold, I was shapen in wickedness: and in sin hath my mother conceived me. But lo, Thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly. Thou shalt purge me with hyssop, and I shall be clean: Thou shalt wash me, and I shall be whiter than snow. Thou shalt make me hear of joy and gladness: that the bones which Thou hast broken may rejoice. Turn Thy face from my sins: and put out all my misdeeds. Make me a clean heart, O God: and renew a right spirit within me. Cast me not away from Thy presence: and take not Thy Holy Spirit from me. O give me the comfort of Thy help again: and stablish me with Thy free Spirit. Then shall I teach Thy ways unto the wicked: and sinners shall be converted unto Thee. Deliver me from blood-guiltiness, O God, Thou that art the God of my health: and my tongue shall sing of Thy righteousness. Thou shalt open my lips, O Lord: and

my mouth shall shew forth Thy praise. For Thou desirest no sacrifice, else would I give it Thee: but Thou delightest not in burnt-offerings. The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt Thou not despise. O be favourable and gracious unto Sion: build Thou the walls of Jerusalem. Then shalt Thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon Thine altar.

PSALM 86.

Bow down Thine ear, O Lord, and hear me: for I am poor, and in misery. Preserve my soul, for I am holy: my God, save Thy servant that putteth his trust in Thee. Be merciful unto me, O Lord: for I will call daily upon Thee. Comfort the soul of Thy servant: for unto Thee, O Lord, do I lift up my soul. For Thou, God, art good and gracious: and of great mercy unto all them that call upon Thee. Give ear, Lord, unto my prayer: and ponder the voice of my humble desires. In the time of my trouble I will call upon Thee: for Thou hearest me. Among the gods there is none like unto Thee, O Lord: there is not one that can do as Thou doest. All nations whom Thou hast made shall come and worship Thee, O Lord: and shall glorify Thy Name. For Thou art great, and doest wondrous things: Thou art God alone. Teach me Thy way, O Lord, and

I will walk in Thy truth: O knit my heart unto Thee, that I may fear Thy Name. I will thank Thee, O Lord my God, with all my heart: and will praise Thy Name for evermore. For great is Thy mercy toward me: and Thou hast delivered my soul from the nethermost hell. O God, the proud are risen against me: and the congregations of naughty men have sought after my soul, and have not set Thee before their eyes. But Thou, O Lord God, art full of compassion and mercy: long-suffering, plenteous in goodness and truth. O turn Thee then unto me, and have mercy upon me: give Thy strength unto Thy servant, and help the son of Thy handmaid. Shew some token upon me for good, that they who hate me may see it, and be ashamed: because Thou, Lord, hast holpen me, and comforted me.

Psalm 88.

O Lord God of my salvation, I have cried day and night before Thee: O let my prayer enter into Thy presence, incline Thine ear unto my calling. For my soul is full of trouble: and my life draweth nigh unto hell. I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength. Free among the dead, like unto them that are wounded, and lie in the grave: who are out of remembrance, and are cut away from Thy hand. Thou hast laid me in the lowest pit: in a place of darkness, and in the deep.

Thine indignation lieth hard upon me: and Thou hast vexed me with all thy storms. Thou hast put away mine acquaintances far from me: and made me to be abhorred of them. I am so fast in prison: that I cannot get forth. My sight faileth for very trouble: Lord, I have called daily upon Thee, I have stretched forth my hands unto Thee. Dost Thou shew wonders among the dead: or shall the dead rise up again, and praise thee? Shall Thy loving-kindness be shewed in the grave: or Thy faithfulness in destruction? Shall Thy wondrous works be known in the dark: and Thy righteousness in the land where all things are forgotten? Unto Thee have I cried, O Lord: and early shall my prayer come before Thee. Lord, why abhorrest Thou my soul: and hidest Thou Thy face from me? I am in misery, and like unto him that is at the point to die: even from my youth up Thy terrors have I suffered with a troubled mind. Thy wrathful displeasure goeth over me: and the fear of Thee hath undone me. They came round about me daily like water: and compassed me together on every side. My lovers and friends hast Thou put away from me: and hid mine acquaintance out of my sight.

Psalm 90.

Lord, Thou hast been our refuge: from one generation to another. Before the mountains were brought forth, or ever the earth and the world were

made: Thou art God from everlasting, and world without end. Thou turnest man to destruction: again Thou sayest, Come again, ye children of men. For a thousand years in Thy sight are but as yesterday: seeing that it is past as a watch in the night. As soon as Thou scatterest them they are even as a sleep: and fade away suddenly like the grass. In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered. For we consume away in Thy displeasure: and are afraid at Thy wrathful indignation. Thou hast set our misdeeds before Thee: and our secret sins in the light of Thy countenance. For when Thou art angry all our days are gone: we bring our years to an end, as it were a tale that is told. The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years: yet is their strength but labour and sorrow; so soon passeth it away, and we are gone. But who regarded the power of Thy wrath: for even thereafter as a man feareth, so is Thy displeasure. So teach us to number our days: that we may apply our hearts unto wisdom. Turn Thee again, O Lord, at the last: and be gracious unto Thy servants. O satisfy us with Thy mercy, and that soon: so shall we rejoice and be glad all the days of our life. Comfort us again now after the time that Thou hast plagued us: and for the years wherein we have suffered adversity. Shew Thy servants Thy work:

and their children Thy glory. And the glorious Majesty of the Lord our God be upon us: prosper Thou the work of our hands upon us, O prosper Thou our handy-work.

PSALM 102.

Hear my prayer, O Lord: and let my crying come unto Thee. Hide not Thy face from me in the time of my trouble: incline Thine ear unto me when I call; O hear me, and that right soon. For my days are consumed away like smoke: and my bones are burnt up as it were a firebrand. My heart is smitten down, and withered like grass: so that I forget to eat my bread. For the voice of my groaning: my bones will scarce cleave to my flesh. I am become like a pelican in the wilderness: and like an owl that is in the desert. I have watched, and am even as it were a sparrow: that sitteth alone upon the house-top. Mine enemies revile me all the day long: and they that are mad upon me are sworn together against me. For I have eaten ashes as it were bread: and mingled my drink with weeping. And that because of Thine indignation and wrath: for Thou hast taken me up, and cast me down. My days are gone like a shadow: and I am withered like grass. But, Thou, O Lord, shalt endure for ever: and Thy remembrance throughout all generations. Thou shalt arise, and have mercy upon Sion: for it is time that Thou have mercy upon her, yea, the time

is come. And why? Thy servants think upon her stones: and it pitieth them to see her in the dust. The heathen shall fear Thy Name, O Lord: and all the kings of the earth Thy Majesty; When the Lord shall build up Sion: and when His glory shall appear; When He turneth Him unto the prayer of the poor destitute: and despiseth not their desire. This shall be written for those that come after: and the people which shall be born shall praise the Lord. For He hath looked down from His sanctuary: out of heaven did the Lord behold the earth; That He might hear the mournings of such as are in captivity: and deliver the children appointed unto death; That they may declare the Name of the Lord in Sion: and His worship at Jerusalem; When the people are gathered together: and the kingdoms also, to serve the Lord. He brought down my strength in my journey: and shortened my days. But I said, O my God, take me not away in the midst of mine age: as for Thy years, they endure throughout all generations. Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure: they all shall wax old as doth a garment; And as a vesture shalt Thou change them, and they shall be changed: but Thou art the same, and Thy years shall not fail. The children of Thy servants shall continue: and their seed shall stand fast in Thy sight.

Psalm 103.

Praise the Lord, O my soul: and all that is within me praise His Holy Name. Praise the Lord, O my soul: and forget not all His benefits; Who forgiveth all thy sin: and healeth all thine infirmities; Who saveth thy life from destruction: and crowneth thee with mercy and loving-kindness; Who satisfieth thy mouth with good things: making thee young and lusty as an eagle. The Lord executeth righteousness and judgment: for all them that are oppressed with wrong. He shewed His ways unto Moses: His works unto the children of Israel. The Lord is full of compassion and mercy: long-suffering, and of great goodness. He will not always be chiding: neither keepeth He His anger for ever. He hath not dealt with us after our sins: nor rewarded us according to our wickednesses. For look how high the heaven is in comparison of the earth: so great is His mercy toward them that fear Him. Look how wide also the east is from the west: so far hath He set our sins from us. Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear Him. For He knoweth whereof we are made: He remembereth we are but dust. The days of man are but as grass: for he flourisheth as a flower of the field. For as soon as the wind goeth over it, it is gone: and the place thereof shall know it no more. But the merciful goodness of the

Lord endureth for ever and ever upon them that fear Him: and His righteousness upon children's children; Even upon such as keep His covenant: and think upon His commandments to do them. The Lord hath prepared His seat in heaven: and His kingdom ruleth over all. O praise the Lord, ye angels of His, ye that excel in strength: ye that fulfil His commandment, and hearken unto the voice of His words. O praise the Lord, all ye His hosts: ye servants of His that do His pleasure. O speak good of the Lord, all ye works of His, in all places of His dominion: praise the Lord, O my soul.

Psalm 130.

Out of the deep have I called unto Thee, O Lord: Lord, hear my voice. O let Thine ears consider well: the voice of my complaint. If Thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it? For there is mercy with Thee: therefore shalt Thou be feared. I look for the Lord; my soul doth wait for Him: in His word is my trust. My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch. O Israel, trust in the Lord, for with the Lord there is mercy: and with Him is plenteous redemption. And He shall redeem Israel from all his sins.

Hymns for the Sick.

From the Ancient and Modern Hymn Book.

Hymn No. 27.

ABIDE with me; fast falls the eventide;
The darkness deepens; Lord, with me abide;
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me.

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou, Who changest not, abide with me.

I need Thy presence every passing hour;
What but Thy grace can foil the tempter's power?
Who like Thyself my guide and stay can be?
Through cloud and sunshine, Lord, abide with me.

I fear no foe with Thee at hand to bless;
Ills have no weight, and tears no bitterness;
Where is death's sting? Where, grave, thy victory?
I triumph still, if Thou abide with me.

Hold Thou Thy Cross before my closing eyes;
Shine through the gloom, and point me to the skies;
Heaven's morning breaks, and earth's vain shadows flee;
In life, in death, O Lord, abide with me. Amen.

Hymn No. 257.

I heard the voice of Jesus say,
"Come unto Me and rest;
Lay down, thou weary one, lay down
Thy head upon My Breast;"
I came to Jesus as I was,
Weary, and worn, and sad;
I found in Him a resting-place,
And He has made me glad.

I heard the voice of Jesus say,
"Behold, I freely give
The living water, thirsty one,
Stoop down, and drink, and live:"
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quench'd, my soul revived,
And now I live in Him.

I heard the voice of Jesus say,
"I am this dark world's Light;
Look unto Me, thy morn shall rise,
And all thy days be bright:"
I look'd to Jesus, and I found
In Him, my Star, my Sun;
And in that Light of life I'll walk
Till travelling days are done. Amen.

Hymn No. 260.

Hark, my soul! it is the Lord;
'Tis Thy Saviour, hear His Word:
Jesus speaks, and speaks to thee,
"Say, poor sinner, lov'st thou Me?

"I deliver'd thee when bound,
And, when bleeding, heal'd thy wound;
Sought thee wandering, set thee right,
Turn'd thy darkness into light.

"Can a woman's tender care
Cease towards the child she bare?
Yes, she may forgetful be,
Yet will I remember thee.

"Mine is an unchanging love,
Higher than the heights above,
Deeper than the depths beneath,
Free and faithful, strong as death.

"Thou shalt see My glory soon,
When the work of grace is done;
Partner of My Throne shalt be:
Say, poor sinner, lov'st thou Me?"

Lord, it is my chief complaint,
That my love is weak and faint;
Yet I love Thee, and adore:
O for grace to love Thee more. Amen.

Hymn No. 228.

Jerusalem the golden,
With milk and honey blest,
Beneath thy contemplation
Sink heart and voice opprest.
I know not, oh, I know not
What joys await us there,
What radiancy of glory,
What bliss beyond compare.

They stand, those halls of Sion,
All jubilant with song,
And bright with many an Angel,
And all the Martyr throng;
The Prince is ever in them,
The daylight is serene,
The pastures of the blessed
Are deck'd in glorious sheen.

There is the throne of David;
And there, from care released,
The shout of them that triumph,
The song of them that feast;
And they, who with their Leader
Have conquer'd in the fight,
For ever and for ever
Are clad in robes of white.

O sweet and blessed country,
The home of God's elect!
O sweet and blessed country
That eager hearts expect!
Jesu, in mercy bring us
To that dear land of rest;
Who art, with God the Father
And Spirit, ever blest. Amen.

Hymn No. 191.

Jesu, my Lord, my God, my All,
Hear me, blest Saviour, when I call;
Hear me, and from Thy dwelling-place
Pour down the riches of Thy grace;
Jesu, my Lord, I Thee adore,
O make me love Thee more and more.

Jesu, too late I Thee have sought,
How can I love Thee as I ought?
And how extol Thy matchless fame,
The glorious beauty of Thy Name?
Jesu, my Lord, I Thee adore,
O make me love Thee more and more.

Jesu, what didst Thou find in me,
That Thou hast dealt so lovingly?
How great the joy that Thou hast brought,
So far exceeding hope or thought!
Jesu, my Lord, I Thee adore,
O make me love Thee more and more.

Jesu, of Thee shall be my song,
To Thee my heart and soul belong;
All that I have or am is Thine,
And Thou, Blest Saviour, Thou art mine.
Jesu, my Lord, I Thee adore,
O make me love Thee more and more. Amen.

Hymn No. 264.

My God, my Father, while I stray,
Far from my home, on life's rough way,
O teach me from my heart to say,
"Thy Will be done."

Though dark my path, and sad my lot,
Let me be still and murmur not,
Or breathe the prayer divinely taught,
"Thy Will be done."

What though in lonely grief I sigh
For friends beloved no longer nigh,
Submissive would I still reply,
"Thy Will be done."

If Thou shouldst call me to resign
What most I prize, it ne'er was mine;
I only yield Thee what is Thine;
"Thy Will be done."

Let but my fainting heart be blest
With Thy sweet Spirit for its guest,
My God, to Thee I leave the rest;
"Thy Will be done."

Renew my will from day to day,
Blend it with Thine, and take away
All that now makes it hard to say,
"Thy Will be done." Amen.

Hymn No. 277.

Nearer, my God, to Thee,
Nearer to Thee;
E'en though it be a cross
That raiseth me;
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee.

Though, like the wanderer,
The sun gone down,
Darkness comes over me,
My rest a stone;
Yet in my dreams I'd be
Nearer, my God, to Thee,
Nearer to Thee.

There let my way appear
Steps unto Heav'n,
All that Thou sendest me
In mercy given,
Angels to beckon me
Nearer, my God, to Thee,
Nearer to Thee.

Then, with my waking thoughts
Bright with Thy praise,
Out of my stony griefs
Beth-el I'll raise;
So by my woes to be
Nearer, my God, to Thee,
Nearer to Thee. Amen.

Hymn No. 198.

O Jesu, Thou art standing
Outside the fast-closed door,
In lowly patience waiting
To pass the threshold o'er;
Shame on us, Christian brethren,
His Name and sign who bear,
Oh shame, thrice shame upon us
To keep Him standing there!

O Jesu, Thou art knocking:
And lo! that Hand is scarr'd,
And thorns Thy Brow encircle,
And tears Thy Face have marr'd:
O love that passeth knowledge
So patiently to wait!
O sin that hath no equal
So fast to bar the gate!

O Jesu, Thou art pleading
In accents meek and low,
"I died for you, My children,
And will ye treat Me so?"
O Lord, with shame and sorrow
We open now the door:
Dear Saviour, enter, enter,
And leave us never more. Amen.

Hymn No. 234.

O Paradise! O Paradise!
Who doth not crave for rest?
Who would not seek the happy land
Where they that loved are blest;
Where loyal hearts and true
Stand ever in the light,
All rapture through and through,
In God's most holy sight?

O Paradise! O Paradise!
The world is growing old;
Who would not be at rest and free
Where love is never cold;
Where loyal hearts and true
Stand ever in the light,
All rapture through and through,
In God's most holy sight?

O Paradise! O Paradise!
'Tis weary waiting here;
I long to be where Jesus is,
To feel, to see Him near;
Where loyal hearts and true
Stand ever in the light,
All rapture through and through,
In God's most holy sight.

O Paradise! O Paradise!
I want to sin no more,
I want to be as pure on earth
As on thy spotless shore;
Where loyal hearts and true
Stand ever in the light,
All rapture through and through,
In God's most holy sight.

O Paradise! O Paradise!
I greatly long to see
The special place my dearest Lord
In love prepares for me;
Where loyal hearts and true
Stand ever in the light,
All rapture through and through,
In God's most holy sight.

Lord Jesu, King of Paradise,
O keep me in Thy love,
And guide me to that happy land
Of perfect rest above;
Where loyal hearts and true
Stand ever in the light,
All rapture through and through,
In God's most holy sight. Amen.

Hymn No. 265.

Thy way, not mine, O Lord,
However dark it be;
Lead me by Thine own Hand,
Choose out the path for me.

Smooth let it be or rough,
It will be still the best;
Winding or straight, it leads
Right onward to Thy rest.

I dare not choose my lot;
I would not if I might;
Choose Thou for me, my God,
So shall I walk aright.

The kingdom that I seek
Is Thine, so let the way
That leads to it be Thine,
Else I must surely stray.

Take Thou my cup, and it
With joy or sorrow fill,
As best to Thee may seem;
Choose Thou my good and ill.

Choose Thou for me my friends,
My sickness or my health;
Choose Thou my cares for me,
My poverty or wealth.

Not mine, not mine the choice
In things or great or small:
Be Thou my Guide, my Strength,
My Wisdom, and my All. Amen.

Hymn No. 183.

When wounded sore the stricken heart
Lies bleeding and unbound,
One only Hand, a pierced Hand,
Can salve the sinner's wound.

When sorrow swells the laden breast,
And tears of anguish flow,
One only Heart, a broken Heart,
Can feel the sinner's woe.

When penitential grief has wept
Over some foul dark spot,
One only Stream, a Stream of Blood,
Can wash away the blot.

'Tis Jesus' Blood that washes white,
His Hand that brings relief,
His Heart is touch'd with all our joys,
And feels for all our grief.

Lift up Thy bleeding Hand, O Lord,
Unseal that cleansing Tide;
We have no shelter from our sin
But in Thy wounded Side. Amen.

Hymn No. 256.

"Come unto Me, ye weary,
And I will give you rest."
O blessed voice of Jesus,
Which comes to hearts oppress;
It tells of benediction,
Of pardon, grace, and peace,
Of joy that hath no ending,
Of love which cannot cease.

"Come unto Me, ye wanderers,
And I will give you light."
O loving voice of Jesus,
Which comes to cheer the night;

Our hearts were filled with sadness,
And we had lost our way,
But He has brought us gladness
And songs at break of day.

"Come unto Me, ye fainting,
And I will give you life."
O cheering voice of Jesus,
Which comes to aid our strife;
The foe is stern and eager,
The fight is fierce and long,
But He has made us mighty,
And stronger than the strong.

"And whosoever cometh,
I will not cast him out."
O welcome voice of Jesus,
Which drives away our doubt;
Which calls us very sinners,
Unworthy though we be,
Of love so free and boundless,
To come, dear Lord, to Thee. Amen.

Hymn No. 255.

Just as I am, without one plea
But that Thy Blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come.

Just as I am, though tossed about,
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of God, I come.

Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind,
Yea all I need, in Thee to find,
O Lamb of God, I come.

Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come.

Just as I am, Thy love unknown
Has broken every barrier down,
Now to be Thine, yea, Thine alone,
O Lamb of God, I come.

Just as I am, of that free love
The breadth, length, depth, and height to prove,
Here for a season, then above,
O Lamb of God, I come. Amen.

Hymn No. 258.

I was a wandering sheep,
I did not love the fold,
I did not love my Shepherd's voice,
I would not be controll'd.
I was a wayward child,
I did not love my home,
I did not love my Father's voice,
I loved afar to roam.

The Shepherd sought His sheep,
The Father sought His child,
They followed me o'er vale and hill,
O'er deserts waste and wild;

They found me nigh to death,
Famish'd, and faint, and lone;
They bound me with the bands of love,
They saved the wandering one.

They spoke in tender love,
They raised my drooping head,
They gently closed my bleeding wounds,
My fainting soul they fed;
They wash'd my filth away,
They made me clean and fair;
They brought me to my home in peace,
The long-sought wanderer.

Jesus my Shepherd is,
'Twas He that loved my soul,
'Twas He that wash'd me in His Blood,
'Twas He that made me whole;
'Twas He that sought the lost,
That found the wandering sheep;
'Twas He that brought me to the fold,
'Tis He that still doth keep.

I was a wandering sheep,
I would not be controll'd;
But now I love my Shepherd's voice,
I love, I love the fold.
I was a wayward child,
I once preferr'd to roam;
But now I love my Father's voice,
I love, I love His home. Amen.

Hymn No. 259.

Thy Life was given for me,
Thy Blood, O Lord, was shed,
That I might ransom'd be,
And quicken'd from the dead;
Thy Life was given for me;
What have I given for Thee?

Long years were spent for me
In weariness and woe,
That through eternity
Thy glory I might know;
Long years were spent for me;
Have I spent one for Thee?

Thy Father's Home of light,
Thy rainbow-circled Throne,
Were left for earthly night,
For wanderings sad and lone;
Yea, all was left for me;
Have I left aught for Thee?

Thou, Lord, hast borne for me
More than my tongue can tell
Of bitterest agony,
To rescue me from hell;
Thou suff'redst all for me;
What have I borne for Thee?

And Thou hast brought to me
Down from Thy Home above
Salvation full and free,
Thy pardon and Thy love;
Great gifts Thou broughtest me;
What have I brought to Thee?

O let my life be given,
  My years for Thee be spent;
World-fetters all be riven,
  And joy with suffering blent;
Thou gav'st Thyself for me,
I give myself to Thee. Amen.

Hymn No. 193.

Jesu, Lover of my soul,
  Let me to Thy Bosom fly,
While the gathering waters roll,
  While the tempest still is high:
Hide me, O my Saviour, hide,
  Till the storm of life is past;
Safe into the haven guide,
  O receive my soul at last.

Other refuge have I none;
  Hangs my helpless soul on Thee;
Leave, ah! leave me not alone,
  Still support and comfort me.
All my trust on Thee is stay'd,
  All my help from Thee I bring;
Cover my defenceless head
  With the shadow of Thy wing.

Plenteous grace with Thee is found,
  Grace to cleanse from every sin;
Let the healing streams abound;
  Make and keep me pure within;
Thou of Life the Fountain art;
  Freely let me take of Thee;
Spring Thou up within my heart,
  Rise to all eternity. Amen.

Hymn No. 184.

Rock of ages, cleft for me,
Let me hide myself in Thee;
Let the Water and the Blood,
From Thy riven Side which flow'd,
Be of sin the double cure,
Cleanse me from its guilt and power.

Not the labours of my hands
Can fulfil Thy law's demands;
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone;
Thou must save, and Thou alone.

Nothing in my hand I bring,
Simply to Thy Cross I cling;
Naked, come to Thee for dress;
Helpless, look to Thee for grace;
Foul, I to the Fountain fly;
Wash me, Saviour, or I die.

While I draw this fleeting breath,
When my eyelids close in death,
When I soar through tracts unknown,
See Thee on Thy Judgment Throne;
Rock of ages, cleft for me,
Let me hide myself in Thee. Amen.

Hymn No. 446.

Oh! what, if we are Christ's,
Is earthly shame or loss?
Bright shall the crown of glory be
When we have borne the cross.

Keen was the trial once,
Bitter the cup of woe,
When martyr'd Saints, baptized in blood,
Christ's sufferings shared below.

Bright is their glory now,
Boundless their joy above,
Where, on the bosom of their God,
They rest in perfect love.

Lord, may that grace be ours,
Like them in faith to bear,
All that of sorrow, grief, or pain
May be our portion here;

Enough if Thou at last
The word of blessing give,
And let us rest beneath Thy feet,
Where Saints and Angels live.

All glory, Lord, to Thee,
Whom Heav'n and earth adore;
To Father, Son, and Holy Ghost,
One God for evermore. Amen.

Hymn No. 536.

There is a land of pure delight,
Where Saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.

There everlasting spring abides,
And never-withering flowers;
Death, like a narrow sea, divides
That heavenly land from ours.

Sweet fields beyond the swelling flood
Stand dress'd in living green;
So to the Jews old Canaan stood,
While Jordan roll'd between.

But timorous mortals start and shrink,
To cross the narrow sea,
And linger shivering on the brink,
And fear to launch away.

Oh, could we make our doubts remove,
Those gloomy doubts that rise,
And see the Canaan that we love
With unbeclouded eyes:

Could we but climb where Moses stood,
And view the landscape o'er;
Not Jordan's stream, nor death's cold flood,
Should fright us from the shore. Amen.

Hymn No. 537.

Peace, perfect peace, in this dark world of sin?
The Blood of Jesus whispers peace within.

Peace, perfect peace, by thronging duties press'd?
To do the will of Jesus, this is rest.

Peace, perfect peace, with sorrows surging round?
On Jesus' Bosom nought but calm is found.

Peace, perfect peace, with loved ones far away?
In Jesus' keeping we are safe and they.

Peace, perfect peace, death shadowing us and ours?
Jesus has vanquish'd death and all its powers.

It is enough: earth's struggles soon shall cease,
And Jesus calls us to Heaven's perfect peace. Amen.

JARROLD & SONS, LTD.,
PRINTERS,
THE EMPIRE PRESS, NORWICH.

DATE DUE

DEMCO 38-297

Duke University Libraries
D01322731J

Duke- LSC
D01322731J